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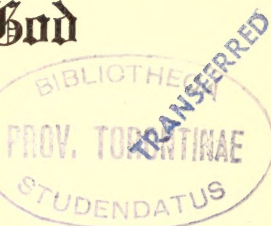
HORAN



V.

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Son of God

IN THE



Messianic Prophecies

AND IN

THE GOSPELS

BY THE

Rev. Daniel H. Morgan

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PREFACE

This work undertakes to illustrate the fact of the Divine Sonship of Jesus. The reason for its appearance is the apparent need for a logical, and serviceable compendium in English, utilizing pertinent, scientific, catholic works in foreign languages in the demonstration of the Divine Sonship of Jesus, as well as critically discussing the original sources of those Jewish, or Gentile errors against the identity of Christ, which have had renown in their day. Of course, the theories of Har-nack, and of Loisy about Jesus "the Christ, the Son of God" must receive most attention at the present time. These men are undoubtedly profound in their misguided scholarship. They display the greatest respect for the sublime character and mission of Jesus. Their treatment of His declarations of Messiahship and Divine Sonship is exhaustive, dignified in tone, and harmonious in expression. They exert themselves to the utmost to understand, and to portray the filial consciousness in Jesus of unique proximity to God, His Father. Nevertheless, as they themselves frankly confess, their mental horizon excludes the divinely inspired Messianic Predictions as impossible, and the divinely revealed incarnation of the "Logos" as incredible.

In accordance with its aim, and scope, this work is divided into two sections, which, however, in fact, and by necessity, dovetail into one another. The first section strives to show why and how the fulfillment in Jesus of the historically verifiable parts of the Mes-sianic Predictions of the Old Testament necessarily implies in Him the God-Man Messiahship. The full texts of the Messianic Predictions being found ancient, au-

thentic, integral, and clear in sense, the proof of the fulfillment of the prophecies about the time, place, birth, life, work, and death of the Messiah rests upon the testimony of competent, and truthful eye-witnesses. The test of the divine origin of complete content of the Messianic Predictions being the proof of the fulfillment of those descriptions of the Messiah, which lie within the domain of history and experimental investigation, it follows that Jesus, the Messiah, is the Incarnate Son of God. In confirmation of the reasoning in this first section, the utterances of Our Blessed Lord Himself upon His Messiahship are introduced. The historicity of the books of the New Testament is presumed in this section, especially since the argument in the second section in regard to the written archives of the perennially living "Church of Jesus" indicates the historical value of the Acts and the Epistles, as well as of the Gospels. The belief of the Orthodox Jews about the character of the Messiah is seen to emanate from the erroneous official teaching in the Temple of the time of Jesus in regard to the royal, man-Messiah. That teaching itself is proven to have been out of accord with the coeval, popular notions about the Messiah, as well as incompatible with anterior Jewish traditions about Jehovah's Christ. The theories of Heterodox, Jewish sects of the Middle Ages, Karaites, Maimonists, Averroists, and Cabbalists, are brought in in exemplification of the fact that modern errors about the supernatural character of prophecy, and about the Eschatological Messiahship, are new in form only. The relation of the Messianic theories of the school of Wegscheider, to certain working hypotheses of "Higher Criticism" is likewise depicted.

The second section aims to show the divine authority of those direct declarations of Divine Sonship, which

Jesus certainly, and clearly made, and which He demonstrated, by His manner of conducting Himself, to mean that He is the Second Person of the Trinity, in whom the Divine and the Human Natures are hypostatically united. The course of the reasoning of this section is obvious enough. Starting off with the admission of "Higher Criticism" that the authentic declarations of Jesus about His own identity are absolutely reliable, the fact is demonstrated that the real Jesus, the truly "Historical Jesus", the genuine "Jesus of the Gospels", is the divinely attested Jesus of the four, canonical Gospels, whose declarations must be taken as they stand, and explained in accordance with the infallible tradition of the centralized medium of Divine Revelation.

Jesus proclaimed His Divine Sonship independently, as it were, of His Messiahship. But, in fact, the Messiah foretold by the prophets is the Incarnate Son of God. Hence, in proving Himself the Messiah, Jesus necessarily likewise proved Himself the "Logos," who took upon Himself the form of a servant. The study of His already fulfilled prophecies, in connection with the variety, and the multiplicity of His miracles, evinces the absolute, divine sanction of all the declarations of Jesus regarding His identity. The reasoning of this second section is preceded by a critical review of the works of those, who, in modern times, have led attacks upon the Gospel account of the words, deeds, and life of Jesus. It is made evident that the Gospel record is not dependant on legends about Gautania, as well as that there is no similarity between the formation of the history of Jesus and that of Gautama. There is no need of the Gospel record to prove historically that Jesus existed, despite the theory of Drews and others to the contrary. Jesus did not borrow His ideas of Kingship, and of Jehovahship from the unwritten

Talmud. It is logically impossible to use the Synoptic Gospels to deny the authenticity of St. John's Gospel, or to use the "Synoptic Problem," and the "Theory of the Two Sources" to curtail the first, three, canonical Gospels. Sound criticism, as well as ecclesiastical authority, upholds the four Gospels as found in the Vulgate. Harnack and Loisy understand neither the true character of the "Church of Jesus," nor the true relations of Faith, Church, and Gospels. In passing, it is shown that it is the "faith" of Modernism, not the real, supernatural belief of Christianity, which obstructs the science of the relations of Church and Gospels.

The first section of this work is cast in the form of the Prophecy—Argument. The second section is cast in the form of the Gospel—Argument. The syllogistic form of each section seems to be advantageous. It appears to enable one to easily comprehend the gist, and the force of the main argument of that section, as well as to see at a glance why and how the subordinated topics fit in in their respective places. Moreover, the headlines throughout the chapters of both sections should facilitate the finding of topics, in which one may be especially interested. In fine, the author hopes that this work will be useful for controversial purposes to his brother-priests on the mission. He also hopes that it will be helpful to many, who are seeking the light, but who have not yet discovered it.

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SECTION I.

Jesus, the Christ, the Incarnate Son of God, of the Old Testament Prophecies.

CHAPTER I.

THE PREMISES OF THE PROPHECY-ARGUMENT, AND THE FIRST POINT OF THE MINOR.

The Prophecy-Argument may be thus summarized. What God has testified to, is absolutely true. But God has testified, through the Messianic Predictions of the Old Testament, that Jesus is the Son of God, who became Messiah at His Incarnation, and who, as "the Servant" suffering vicariously, founded His universal, spiritual Kingdom, whose beginning is on earth, although its perfection is in heaven. Therefore, it is absolutely true that Jesus is the suffering, and redeeming God-Man Messiah.

THE MAJOR PREMISE OF THE PROPHECY- ARGUMENT.

The major premise of the Prophecy-Argument presupposes certain postulates. The postulates in question, are the existence of the Personal God, His Essential Attributes, and the possibility of supernatural revelations made by God through human agency. Of course, if required, these truths, which are here assumed to be granted by all scholars of good will, and impartiality, could be demonstrated by the sole light of reason¹. But, in accordance with the scope of our

¹See B. Boedder, "Natural Theology," London etc. 1902, pages 30 et seq. Pohle-Preuss, "God, His Knowability" etc. St. Louis, 1911, pages 16 et seq. J. Perrone, "Praelectiones Theologicae," 31st edition, 1865, Tom. I, vol. I, pages 8 et seq.

work, we take it to be conceded that what God testifies to, is absolutely true.

THE MINOR PREMISE OF THE PROPHECY-ARGUMENT.

The minor premise of the Prophecy-Argument implies the existence, long before the Christian Era, of genuine prophecies, inclusive of the Messianic Predictions. It also implies that the latter centre around the divinity of the Messiah. If the existence of the Messianic Predictions, as the authentic utterances of the prophets, were historically proven; and if their contents were found to be utterly beyond human foresight of future contingences, their subsequent verification in Jesus would necessarily show that they were originally made by God through human agency. Of course, we are here presupposing that some, at least, of those Messianic Predictions were sufficiently intelligible, as well as evidently fulfilled in Jesus. Likewise, there must be no possible suspicion, either that the predictions were manufactured after the fact, or that their fulfillment was accomplished by falsifying history. We shall now proceed to develop, and to prove the first point of the minor premise, which is the fact of the existence, long before the Christian Era, of genuine prophecies, inclusive of the Messianic Predictions about a Personal Messiah.

THE CHARACTER OF PROPHETS AND THE ANTI-QUITY OF THEIR EXTANT WRITINGS.²

The holder of the prophetic office in Israel was

²See St. Thomas, "Summa," II-II, Quaest. 171-174; R. Cornely, "Compend. Introduct. in S. S.," Parisiis, 1889, pages 363 et seq.; "A Maas, "Christ in Type and Prophecy," New York, etc., 1893, vol. I, pages 82 et seq.; J. Huby et Al. "Christus, Manuel d'histoire des religions," Paris, 1912, pages 635 et seq.; "The Catholic Encyclopedia," art. "Prophecy, Prophet," etc.

called "Nabi." This word, according to the usage of the Old Testament, meant the mouthpiece of God. It was accurately translated by the Greek word "prophetes," which signified one, who speaks for another, or in the name of another. The two ordinary synonyms for "Nabi" were "Roeh", and "Chozeh", which both indicated a seeing, or, rather, a divinely illumined person. Abraham (Gen. XX., 7) was the first to be named Nabi. The next was Moses. (Dent. XXXIV., 10). Not all the prophets of the Old Covenant left writings. The prophetic writings in the Old Testament seem mostly to be epitomes of what had previously been preached orally. Some, however, were doubtless manuscriptations of what had not been delivered by word of mouth. Every authentic prophet had a divine vocation (II. Peter, I., 21), to which he was obliged to respond. The case of Jonah shows that it could not be neglected with impunity. Thus, to Amos (VII., 15) the Lord said, "Go, prophesy to my people Israel." Isaiah (VI., 9) heard the voice of the Lord sending him on his mission of prophesying. So, likewise, Jeremias (I., 1-10); and Ezechiel (I., 3). There were not "schools of prophets" properly so called. The "Nebiim" of the time of Samuel, and the "Bene-nebiim" of the time of Elias, and of Eliseus doubtless assisted in the labors of their respective masters, but they were not composed of disciples, who graduated as true prophets. The direct intervention of God was needful to constitute such.

The authentic prophets were divinely inspired to preach, in a way analogous to that of the divine inspiration of their written works. Each one of them received the revelation pertinent to his particular mission, (Summa, II.-II., q. 171, Art. 1 & 4), so that the divine light was not habitual in the individual, although the

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line of prophets was continuous. (Summa, II.-II., q. 171, Art. 2). Considered in general, they were the supreme, divinely commissioned teachers of Israel. They were the divinely chosen medium of conserving, interpreting, and enforcing the Old Covenant, and, simultaneously, of preparing the way for the Messianic Kingdom. In their own plane, they were superior to the priests, who carried out the Mosaic ritual, and to the Kings, who should have executed the divine commands to Israel. Moreover, in religious, national, and private affairs, they had the power to foretell the future, as God willed to reveal it through them. However, their principal predictions regarded the coming Messiah. It should be remarked here that the Prophecy-Argument presumes the restriction of the sense of the word prophecy to that of prediction.

The Old Testament books, which are classed as prophetic, may be located in time, both in accordance with internal evidence, and in accordance with reliable Jewish tradition, especially as known to St. Jerome, and to other Fathers.³ If the dates of their respective compositions are approximated, even within a latitude of a couple of centuries, and if they are now extant as originally composed, or, at least, as revised by Estras, there can be no reasonable doubt about their antiquity. Between B. C. 800 and B. C. 722, five of them were most probably written down. These are the works of Jonah, Amos, Joel, Abdias, and Osee. The works of Isaias, and of Micheas, who were contemporaries, were, however, probably not terminated, until after the Fall of Samaria. Between B. C. 722 and B. C. 606, the works of Nahum, Sophonias, and Habacuc were com-

³See Cornely, *op. cit.*, pages 373 et seq.; and "Synopses Omnium Lib. Sac. U. T.," Parisiis, 1899, pages 199 et seq.; and M. Seisenberger, "Practical Handbook for the Study of the Bible," New York, 1911, pages 304 et seq. Fessler-Jungmann, "Institut. Patrol.," New York, etc., 1890-1892, tome II, Part 1, page 175.

pleted. Jeremiah wrote himself. But the compilation of his different productions was probably made by Baruch, who added his own appendix, or book. Besides Baruch, Ezechiel and Daniel also wrote during the Babylonian Captivity. After the return in B. C. 536, came forth the works of Aggeus, Zachary, and Malachy, the last of the prophets, supposed by some critics to be Esdras himself. Since Esdras, the priest, was the contemporary of Nehemiah, the cup-bearer to Artaxerxes I., (B. C. 465-425), the last of the prophetic books of the Old Testament must have been composed about four hundred years before the Christian Era. This much is historically certain. Those prophetic books, however, by no means, include all the Messianic Predictions, which, indeed, make their advent with the very first book of the Bible.

REJECTION OF THE SUPERNATURAL IN PROPHECY BY HETERODOX JEWS OF THE MIDDLE AGES.

We naturally expect to find the modern, rationalistic students of the Old Testament rejecting the supernatural in prophecy. Yet, before listening to them, it may be well to devote some attention to what certain classes of Jews, heterodox, indeed, in the eyes of the synagogues, but famous nevertheless, had to say about divinely inspired prophecies, as well as about the Messiah Himself. In the East, at the beginning of the tenth century, the sect of the Karaites was brought into prominence by its noted writer, Joseph ha-Roeh, called in Arabic, Jakub Al-Bačir.⁴ This sect is said to have traced its origin to the stand taken by Anan ben

⁴See Z. Gonzalez, "Hist. de la phil.," traduite de l'espagnol, Paris, 1890, tome 2, page 500; S. Munk, "Melanges de phil. juive et arabe," Paris, 1859, page 476.

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David,⁵ at Bagdad, in 761, against the implicit submission of individual reason to the rabbinical, traditional interpretations of the Torah, or Mosaic Books. It took its name from Karah, the Hebrew word for text, because its votaries claimed to be direct, and independent expositors of the text of the Old Testament. They did not, however, long confine themselves to this field. They branched off into an atonic theory of the constitution of the universe, borrowing their distinctive doctrines from the Arabian Motecallemin.⁶ Moreover, the bolder Karaites finally came to the conclusion that there was nothing supernatural about the Old Testament, and, in consequence, they gave up the notion of a personal Messiah, past, or future, altogether. The Karaites were unsuccessfully opposed by Saadia,⁷ the greatest of the Gaonim, or heads of rabbinical schools, who died, either at Sora, or at Bagdad, in 941, or in 942.

In Western Europe, from the opening of the thirteenth century onward, there were two classes of Jewish writers, whose speculations about the divine light of prophecy, and about the Messiah, can hardly be treated independently of one another. One of these classes consisted of the Maimonists, or followers of Moses ben Maimon, the most celebrated, and the most influential of all the Jewish thinkers of the Middle Ages. The other class comprised the Jewish Averroists, or proselytes of the Spanish Moslem, Ibn Roschd (Averroes.) The verbal distinction between the latter class and the former is easily made. Moreover, it is comparatively easy to designate certain prominent pe-

⁵Munk, page 471.

⁶Moses ben Maimon. "Moreh Nebuchim," 1. 71. See also Munk, pages 473 & 477. J. Spiegler "Gesch. der Phil. des Judenthums," Leipzig, 1890, page 235.

⁷J. Guttman, "Die Religions Philosophie des Saadia," Gottingen, 1882; Spiegler, pages 238 et seq.; M. Steinschneider, "Die hebraeischen Übersetz. des Mittel," etc., Berlin, 1893, pages 438 et seq.

sonages, who were definitely either in one class or in the other. Thus, amongst the Maimonists, we may reckon Schemtob ben Joseph ben Falaquera⁸ (1224-1295: Jedaja Penini of Beziers⁹ (1260-1321; also called Bedersi, or Bedarschi, author of the famous "Bechinoth Olam." ("Examination of the World"); Abraham Chasdai Kreskas of Saragossa,¹⁰ author, in 1410, of the "Or Adonai" ("Light of God"); and the noted Spanish Jew of the end of the fifteenth century, Isaac Abravanel.¹¹ Amongst the Averroists, we may reckon Levi ben Gerson, to whom we shall return shortly; and the last great exponent of the school, Elias del Medigo,¹² doctor of philosophy at Padua, and protege of Pico della Mirandola. But, on the other hand, there were notable admirers of both Ibn Maimon, and Ibn Roschd. Such, for instance, were Samuel ben Tibbon,¹³ the very man, who first translated into Hebrew the chief work of Moses ben Maimon; Serachia ben Scheelthiel Chen,¹⁴ a famous medical man of Rome, in the second half of the thirteenth century; and the distinguished Moses ben Joshua of Narbonne,¹⁵ known to the Schoolmen of the fourteenth century as Magister Vidal. Such men, together with a multitude of lesser lights, attempted to fuse the doctrines of the two masters, and not without reason. They were contemporaries. Ibn Roschd died at Morocco, in 1198,¹⁶ while Moses ben Maimon died at Cairo, in 1204.

⁸See Munk, pages 274 & 494-496; Spiegler, pages 290 & 291; Steinschneider, pages 5 et seq., & 380.

⁹Munk, page 496; Gonzalez, tome 2, page 518; Spiegler, page 289.

¹⁰See Spiegler, page 298.

¹¹Ibidem, page 303.

¹²Munk, pages 509 & 510; Spiegler, page 302.

¹³E. Renan, "Averroeset l'Averroisme," Paris, 1869, page 187.

¹⁴Steinschneider, pages 764-766; and J. Dunbar's partial translation from E. Carmoly's "History of the Jewish Physicians," Baltimore, 1844, pages 84-86.

¹⁵Munk, pages 503-506; Spiegler, page 296; Gonzalez; tome 2, pages 519 & 520; Steinschneider, page 424.

¹⁶See Figuier, "Vies des savants illustres," Paris, 1877-1879, tome 2, pages 62 et seq.; Renan, pages 7 et seq., & 107 et seq., on doctrine.

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It is true that they had different points of departure. Ibn Roschd based his whole system upon the two fundamental principles of the Eternity of Matter, and of the Unity of the Active Intellect in all men; whereas Moses ben Maimon started off with the preconception of the possibility of reconciling Peripateticism, as he understood it, with the Thorah. Nevertheless, once under way, their respective systems had similar characteristic features, and, indeed, were almost verbally alike. Besides, at close of his life, Moses ben Maimon strongly eulogized the philosophy of Ibn Roschd.

The attitude of the Maimonists proper towards prophecy, and towards the Messiah can hardly be judged of without a previous knowledge of the workings of the mind of Ibn Maimon himself over those problems. Such knowledge necessitates a glance at his characteristic doctrines. The latter are to be found in that most famous work, which he published, in Arabic, under the title of "*Dalalat al hairin*." It was translated from Arabic into Hebrew, about 1200, by Samuel ben Tibbon, who bestowed upon it its ordinary used name of "*Moreh Nebuchim*." Although no trace of it can now be discovered, a Latin version of it was made by some Jewish translator of the thirteenth century. This is certain, because the schoolmen of that century cited, and criticised it freely. Amongst them may be named William of Auvergne,¹⁷ Alexander of Hales,¹⁸ Albertus Magnus,¹⁹ Vincent de Beauvais,²⁰ Duns Scotus,²¹ and St. Thomas Aquinas.²² Moreover, the opinions of

¹⁷See J. Guttman, "*Die Scholastik des dreizehnt. Jahrhunderts*," etc., Breslau, 1902, pages 19 et seq.

¹⁸Guttman, pages 44 et seq.

¹⁹Guttman, pages 87 et seq.

²⁰Guttman, page 131.

²¹Guttman, pages 165-167.

²²Dr. Guttman, who is a rabbi, consecrated a special brochure to St. Thomas, "*Das Verhältniss des Thomas von Aquino zur Judenthum*," etc., Göttingen, 1891. See pages 33 et seq. His citations from St. Thomas and the other schoolmen appear to be accurate, although we

these schoolmen upon the "Moreh," as well as upon other mediaeval Jewish works, are not to be despised. Strange as it may appear, they had far better knowledge of the real spirit of that literature, especially the Talmudistic, than we have at the present day. The "Moreh" was translated, from the original Arabic, into French, by Salomon Munk, under the title, "*Le guide des égarés*," at Paris, 1856-1866. This work is now the standard authority on the text of the "Moreh," the Arabic being retained together with the French version.²³ It is divided into three volumes, which correspond with the three parts of the "Moreh," as made by Moses ben Maimon himself.

As already noted the system of the latter is built upon the preconception that Peripateticism, is infallibly true, in so far as Aristotle laid down absolute principles, as the scientific expression of that truth, of which the Old Testament is the allegorical expression.²⁴ In order to support this remarkable theory, Moses ben Maimon had recourse to a process of supplying synonyms, in order to figuratively explain away texts of Holy Writ, otherwise contradicting Aristotle. Likewise, he claimed that Aristotle merely speculated on the origin of the universe, deeming that the arguments for the eternity of the world seemed more probable in themselves, than those for creation.²⁵ Further, he said that Aristotle simply theorized on all, that concerned the sphere of the moon, and what was above it, and, consequently, meant to be taken as infallible only what he taught on Being and Becoming below the sphere of

have not verified them. But his conclusions about their dependence upon antecedent Jewish speculations are usually exaggerated, and often erroneous. However, see A. Stockl, "*Gesch. der Phil. des Mittel*," Mainz, 1864-1866, Bd. 2, page 559.

²³It has been critically analyzed by A. Franck, "*Philosophie et religion*," Paris, 1869, pages 83 et seq.; see also Spiegler, pages 278 et seq.

²⁴See Franck, pages 87 et seq., on "Moreh," Part I, sections I-L.

²⁵"Moreh," Part II, XV, pages 121 et seq.

the moon.²⁶ With the foregoing, supposed convergence of the Holy Writ with Peripateticism in view, the "philosopher" concluded that God in Himself is the Transcendent, Unknowable Being, devoid of all attributes.²⁷ Therefore, he argued that Being, existence, everything, in fact, is to be denied even "analogy of attribution" in God and in man. The community of language in such regards, merely covers "homonymes."²⁸

However, God without essential attributes even if Aristotle had so conceived Him, could not have been the Creator and Conserver of the universe revealed in the Thorah. Moses ben Maimon so discovered. So, eventually, by a scarcely dissimulated artifice of language, particularly, by the use of double negatives, he restored to God those very attributes, which, "philosophically," speaking, he had previously denied to God.²⁹ Moreover, in the third part of the "Moreh,"³⁰ he added much that seemed orthodox upon the wisdom, and the providence of God in ruling the universe, and in leading individual men to Himself through the vicissitudes of earthly life.

Nevertheless, despite the unwarranted limitations imposed on Peripateticism by Moses ben Maimon, it was usually Divine Revelation, which fared worse in his development of his twofold expression of truth. This was owing to the Neo-Platonism, with which he had been so completely imbued by his Moslem preceptors. Thus, although he said that the world, according to Genesis, must be deemed created by God, he, neverthe-

²⁶"Moreh," II, XXII, cited by Franck, page 141.

²⁷"Moreh," I, L, page 180, cited by Franck, page 96. Sections following in Part I of the "Moreh" up to LXIX, all deal with the Nature of God.

²⁸"Moreh," I, XXV, page 131, cited by Franck, page 97.

²⁹"Moreh," I, LII, LIII, LIV, LVIII. Latin version of Buxtorf, cited by Stockl, Bd. II, page 271. Franck, pages 102-107.

³⁰"Moreh," III, XI-XXV.

We need not refer to his proofs of the existence of God, with their 26 preliminary postulates. See Gonzalez, tome 2, pages 512-514; and Franck, pages 121 et seq.

less, explained creation as synonymous with emanation³¹ from the Godhead, or, in other words, as synonymous, with essential overflow from Divine Being. He believed it sufficient concession to the Old Testament to represent this overflow as having taken place in time, and not from eternity. Excepting this concession to the Bible, his expansion of the emanation theory was practically the same as that of Ibn Sina (Avicenna),³² which was absolutely accepted by Obn Roschd. The first emanation from the Transcendent Deity was the First Intelligence, which, likewise was the First Cause, as well as the primal principle of the duality of spirit and of matter. The lowest of the descending chain of Intelligences was the Active Intellect,³³ the ruler of the sublunary world. The theory of the Union with the Active Intellect³⁴ was unequivocally, and fully in bloom in the "Moreh." The consequent loss of true personality, and of individual immortality, even of the spiritual soul of man, was plainly stated.³⁵ The identification after death of the spiritual part of man with the Active Intellect was conceded,³⁶ but for "hommes d'élite" alone. The rest of mankind was supposed to undergo utter annihilation.³⁷

From the brief foregoing exposition of the doctrines of Moses ben Maimon, one may now draw his own inference on the sincerity of what is found in the closing sections of the second part of the "Moreh" on

³¹In Arabic, "Feidh." In French, "épanchement."

"Moreh," II, XII, page 102, cited by Franck, page 132.

³²St. Thomas, "Summa," I. Q. 76, art. 4 & Q. 84, art. 4; "Sum, contra Gent.," II, cap. 45; Figuiet, tome, 2 pages 55 et seq.; B. Haureau, "Hist. de la phil. scol.," Paris, 1872-1880, vol. 2, pages 25-28; Prantl, "Gesch. der Logic," etc., Leipzig, 1855-1870, Bd. II, pages 320 et seq.; M. Berthelot, "La Chimie au moyen age," Paris, 1893, tome I, pages 293 et seq.; C. De Vaux, Avicenne," Paris, 1900, pages 239 et seq.

³³"Moreh," II, XI, page 96.

³⁴"Moreh," III, LII, page 452.

³⁵"Moreh," I, LXII, page 373.

³⁶"Moreh," I, LXX, pages 327 & 328.

³⁷"Moreh," II, XXVII, page 205; Franck, page 158; Gonzalez, tome 2, page 515.

22 Son of God in the Messianic Prophecies

the possibility of the supernatural, and of direct, divine intervention in the miraculous, and in the prophetic. Apparently, the best that can be thought of it is that it presupposed a twofold truth of religion and of philosophy, rather than a twofold expression of one and the same truth. Add to this that it was written by a man, who, in 1165, at Cordova,³⁸ during a persecution of the Jews, had publicly professed Islam, the religion of Mahummed. Moreover, it is very evident that the orthodox Jews of the Middle Ages had no trust in what seemed to be traditionally correct in the "Moreh" on prophecies, and the like. For a whole century after the appearance of this work in the Hebrew version, but vainly, they instituted drastic measures against its propagators, besides publicly burning copies of it on several occasions. Finally, they were forced to compromise. So, in 1305, at a great synod at Barcelona,³⁹ they decreed, under penalty of exclusion from the synagogues, that no Jew, unversed in the Talmud, and under twenty-five years of age, would be permitted to read the "Moreh Nebuchim." This decree was of little avail. Yet, it marked the beginning of a more peaceful, but not less determined opposition, which continued up into the seventeenth century.

On the other hand, the Maimonists proper strove strenuously to be regarded as still faithful to their race and creed. They were even successful in maintaining their titles as commentators of the Talmud. In this they imitated Moses ben Maimon himself, who, as a young man, had reorganized the Talmudistic literature. From this fact may be gleaned an inkling of their view of the Messiah. It had been announced by their mas-

³⁸See Dunbar, pages 51 et seq.; Hauréau, vol. 2, pages 41 et seq.; Steinschneider, page 414, and 763 et seq.; Munk, page 486 of "Melanges," etc.; Spiegler, pages 269 et seq.

³⁹Munk, "Melanges," etc., page 490, and Spiegler, pages 286-288.

ter, before he declared that Mahummed was the one prophet of one God devoid of threefold personality.⁴⁰ Ignoring Our Blessed Lord absolutely, they held that God would send "the Messiah, who will be the Redeemer of his people."⁴¹ But they, of course, believed Him a mere Man-Messiah, a royal conqueror. Moreover, they denied that it could be learned from the prophets, when the advent of the Messiah would take place. They made a wide distinction between the authority of Moses and that of the other prophets. As time went on, they became less interested, even in trying to make the Pentateuch converge with their Neo-Platonic interpretation of Peripateticism. During the fourteenth century, they practically adopted the Averroistic principle of the twofold truth, religious and philosophical. Thenceforward, the ideas of the supernatural in prophecy, and, of divine intervention of a Personal God in a world distinct from His Nature, became blanks in their minds. This may be asserted without much fear of contradiction by the Jewish historians, who, otherwise, seem anxious enough to cover up the muddle of Jewish thought in the Middle Ages.

It is a paradox of history that, while the Maimonists came to veil their pantheistic rationalism under the principle of the Averroistic twofold truth,⁴² and while even the fusionists of the doctrines of Ibn Maimon and of Ibn Roschd appear to have exercised caution in their utterances about the supernatural, and the Old Testament texts, the Jewish Averroists proper, at least, from the time of Levi ben Gerson, came out boldly, and without any palliation of their irreligious tendencies. Moreover, their name was legion.⁴³ Levi ben Gerson⁴⁴

⁴⁰See Franck, page 96.

⁴¹Perrone, tome 2, vol. 6, pages 10 & 20.

⁴²On this principle, as proposed by Ibn Roschd himself, see Gonzalez, vol. 2, page 491.

⁴³See Renan, "Averroes," etc., pages 186 et seq.

⁴⁴See Munk, "Melanges," etc., pages 498-501; Renan, pages 193 & 194; Prault, Bd. II, pages 394 et seq., and Spiegler, pages 294-296.

may stand as the exponent of what concerns us here. He commentated many books of the Old Testament, exhibiting the spirit, which culminated in its external expression, in his chief work, the "Milchamoth Adonai," ("Wars of the Lord"). He spent years over this work, which he finished in 1329. In it he denied that the Old Testament was the Word of God; he rejected the possibility of Divine Revelation; and he scouted the idea of miracles and prophecies coming from God. It goes without saying that he disbelieved in a Messiah past, or future.

By the beginning of the fifteenth century,⁴⁵ orthodox Jewish Scholars had practically disappeared. The traditional teaching of the Talmud had been forgotten. Then something, which we cannot resist mentioning, happened.⁴⁶ In order to recover a rational foundation for their own religious traditions, independently, of course, of Christian dogmas, the rabbinical Jews of the fifteenth, sixteenth, and seventeenth centuries had recourse to Latin-Hebrew versions of the works of St. Thomas Aquinas, and of other Scholastics of the 13th century. For the state of affairs, however, which led up to this remarkable occurrence, not only Maimonists and Averroists, but also, and largely, the Cabbalists were responsible.

From the opening of the thirteenth century onward, the Cabbalists had increased rapidly, both in number, and in influence, particularly in Spain. During that century, they had had famous schools at Gerona, Segovia, and Saragossa. At the latter place, Abraham ben Samuel Abulafia⁴⁷ (1240-1292) had pretended to be the Messiah. Later, they had established schools in

⁴⁵See Spiegler, page 301.

⁴⁶Steinschneider, pages 461 et seq., and pages 483 et seq.

⁴⁷See C. Ginsburg, "The Kabbalah: its Doctrines, Development and Literature," London, 1865, pages 112 et seq.

many other places. Their aggressiveness had grown in proportion with their power. During the fifteenth century,⁴⁸ they boldly denounced all Jews, who would not believe in the Cabbala. They reiterated all the claims of their predecessors on the antiquity, and on the character of the Cabbala. Thus, they asserted that, in its original form, it had been revealed by God to Adam. They asserted that Abraham had written down what had been communicated by God to Adam, but that his work had afterwards been lost for ages. They asserted that Moses had the primitive oral form of the Cabbala, besides the communications directly imparted to him, on Mt. Sinai, by God Himself. It was Moses, they said, who gave the Cabbala its character of "secret wisdom." For, while he retained the custom of transmitting it verbally, he, likewise, indicated it, in the first four books of the Thorah, by signs, intelligible to the initiated only. They added that the ultimate, esoteric teachings of the Cabbala were manifested by the prophet, Elias, to Simon ben Jochai, a reputed wonder-worker mentioned in the Palestinian Talmud, who flourished about A. D. 100.⁴⁹ Some of the Cabbalists in question also thought that there was a covert allusion to their system in the Talmud itself.⁵⁰

The literature of the Cabbala consisted mainly of three works. The first of these was the "Sepher Jetzirah" ("Book Creation"). Until the fourteenth century, all its commentators agreed with Saadia in ascribing it to Abraham. Then, the Cabbalist, Isaac de Lattes,⁵¹ contended that it had been written during the first century of the Christian Era. He was not, how-

⁴⁸Ginsburg, pages 132 et seq.

⁴⁹See Spiegler, pages 88 & 89, 93 & 94, 122 & 123, 131 & 132, and 185; Ginsburg, pages 3, 84-86 and passim.

⁵⁰Ginsburg, pages 99 & 100. Franck, "La Cabbale," etc., Paris 1843, pages 51 et seq.

⁵¹Spiegler, pages 130 & 131.

ever, taken seriously by the other Cabbalists of his time. In 1552, in the translation of it made by the Christian, William Postello, it still retained its title of "Abrahami Patriarchae Liber Jetzirah." Nevertheless, modern Jewish Scholars have proven conclusively that it was not composed, until shortly before the time of Saadia.⁵² The second of the Cabbalistic works, and, likewise, the first Cabbalistic work produced in Western Europe, had for its author Azariel ben Manachem of the school of Gerona. He called it a "Commentary on the Ten Sephiroth,"⁵³ by way of Questions and Answers." It appeared shortly after the year 1200. The third of the Cabbalistic works was the "Sepher Sohar" ("Book Brightness").⁵⁴ This book was the landmark, and the turning-point in the history of the Cabbala. Nor has it ever since ceased to be attractive to a certain cast of Jewish mentality. Julius Spiegler, whose historical work has been cited several times, is an instance in point. Moreover, it is the only work of the Cabbalists, which has bearing on the subject matter of this treatise. This is so, because of its peculiar doctrine about the Messiah. However, a mere excerpt of this doctrine, apart from its concrete setting in the Sohar, could hardly afford an inkling of the esoteric meaning behind its apparently simple verbal framework.

⁵²See Ginsburg, pages 76 & 77, and Steinschneider, pages 394 & 395, and 443 & 444. For the teachings of the Jetzirah, see Spiegler, pages 143 et seq.; Ginsburg, pages 65 et seq.; Franck, pages 149 et seq.

⁵³Ginsburg, pages 95 et seq.

⁵⁴See K. von Rosenroth, "Cabbala Denudata," Amsterdam, 1805, containing the three parts of the Sohar, covering its philosophy proper, and translated into English by S. Mathers, as "The Cabbala Unveiled," London, 1887. Of this English translation, one part of the Sohar, "The Lesser Assembly" is in "Hebrew Literature," London and New York, 1901, pages 301 et seq.

PANTHEISM OF THE "SEIPHER SOHAR" ON THE CELESTIAL MAN, OR SON OF GOD, AND ON THE ESCHATOLOGICAL MESSIAH.

The "Sepher Sohár" was written in Aramaic, and made its first appearance in the thirteenth century. Schemtob de Leon, who issued it, asserted that it was a true copy of an original autograph by Simon ben Jochai, the reputed wonder-worker, previously alluded to, as having flourished about A. D. 100. From 1300 onward, it was generally believed by the Cabbalists that the latter had really written it. The famous Von Rosenroth thought similarly. Franck,⁵⁵ who conceded that the Sohár did not appear until the thirteenth century, held, nevertheless, that it had descended in part from Simon ben Jochai, and his school. Spiegler,⁵⁶ while admitting that it must have been recast, and enlarged in the thirteenth century, holds that Simon ben Jochai was the author of its primitive form. Munk,⁵⁷ however, showed, from the internal evidence of the work itself, that the Sohár, in its present shape, was put together in the thirteenth century. To a considerable extent, it plagiarized from the "Fons Vitæ" of Ibn Gabirol (Avicbrol⁵⁸). It likewise drew from more ancient sources not yet precisely determined; and, moreover, it evinced familiarity with the Christian dogmas of the Trinity, Incarnation, Redemption, and Divine Sonship of Jesus.⁵⁹ In fine, Ginsburg⁶⁰ has proved beyond all reasonable doubt that Schemtob de Leon was the sole author of the compilation known as the Sohár.

⁵⁵"La Cabbale," pages 122 et seq.

⁵⁶"Gesch. der Phil.," etc., pages 135 & 136.

⁵⁷"Melanges," etc., pages 275 et seq.

⁵⁸"Melanges," etc., Hebrew and French versions; Steinschneider, page 281 & 981 et seq.; Latin version by Baumker, "Beiträge zur Gesch. der Phil. des Mittel;" Munster, 1895, Bd. I.

⁵⁹Ginsburg, "The Kabbalah," pages 56 et seq.

⁶⁰"The Kabbalah," pages 85-89, 90-93, 145-149.

It is evidently a compilation very loosely put together.⁶¹ There are eleven divisions, of which the eighth, ninth, and last are the only ones of importance. Further, the last, "The Lesser Assembly," is hardly more than a recapitulation of the ninth division, "The Greater Assembly." This itself purports to be no more than discourses upon the secrets contained in the "Book of Mysteries," the eighth division. The work as a whole does not attempt to propound any regularly interconnected system of Cabbalistic lore. By manipulations of the Hebrew consonants,⁶² vowel points, and accents; by the arrangements of consonants in squares to be read in different directions; by anagrammatic permutations of the consonants; by taking the first and the last letters of a word to form other words; by taking every letter of a word as the initial, or abbreviation of another word; by joining words together to make new ones out of the combination; and by yet more recondite alphabetical processes; it endeavors to show esoteric meanings, in the first four books of the Pentateuch.

According to the Sohar, God is the Inconceivable Most Ancient, and Holy One. Inasmuch as He transcends all Knowledge of finite reason, He is Pure Non-Being. From another point of view, and inasmuch as He is the eternal reality in itself, He is Absolute Being. Further, in expansion, He is the One in all, just as, at the end of time, He is All in one.⁶³ As Non-Being, He created all things out of nothing, not because something can be produced from nothing in the ordinary sense of the word, but because, being Himself Non-Being, He expanded, and manifested Himself in Posi-

⁶¹For its analysis, see Ginsburg, pages 78 et seq.; and Spiegler, pages 151 et seq.

⁶²See Ginsburg, pages 45 et seq.

⁶³Rosenroth, Sohar, I, 246, & III, 288. Spiegler page 154.

tive Being, by a descent from the ideal, or abstract, down to the world of sense-perception.⁶⁴ As Non-Being, or the "En Soph" ("without end"), or, in other words, as the abstraction of thought named infinite space, He, "by concentration," formed the void to be filled with worlds, of which the first was the Macrocosm,⁶⁵ or "Celestial Man," or "Son of God," who, consequently, must be both infinite, in so far as the essential manifestation of the Transcendent Godhead, and finite, because of the limitation in Him of the infinite by concretion. From the other aspect of His Nature, God, as Absolute Being, is also, as it were, the boundless sea, which, without loss of plenitude, divided into the Ten Sephiroth. These are, figuratively speaking, the organic members of the Man,⁶⁶ or Son, or impersonal macrocosm. They are, likewise, the medium of the cognoscibility of God as Creator, as well as the medium of creative activity operating through the "Word," or "Wisdom," or "Will," or "Son," who, especially under the foregoing titles, derived from ancient, and conflicting philosophical systems,⁶⁷ is very often personified in the Sohar. Thus, God first took on Absolute Intelligence, symbolized as the form of the nature of the Son, while the latter's first organic member, or First Sephirah, was the first manifestation of the Godhead, and expanded itself into the world, constituted by itself, together with the other nine Sephiroth, and representing the ideal body of the Son.⁶⁸ The second, and the third of the Sephiroth symbolized active, and passive reason, while the last seven of them symbolized the attributes acquired by the overflow of a Godhead unqualified in

⁶⁴Sohar, I, 1 & 2. Franck, pages 212-214.

⁶⁵Munk, pages 285 & 492. Ginsburg, page 6.

⁶⁶Sohar, III, 141. Ginsburg, pages 12-16.

⁶⁷Sohar, II, 42 and 43. Franck, pages 353 et seq. and Ginsburg, page 105.

⁶⁸Sohar, I, 15, II, 42, 43, 100, III, 148 etc. Ginsburg pages 7 et seq.

Himself.⁶⁹ The unity and totality of the Ten Sephiroth, or "world of immediate emanation," was called the "atzilatic world." From this world, but particularly from the union of the Sixth Sephirah, or "Beauty," as the "King, with Tenth Sephirah, or "Kingdom," as the "Queen," proceeded the "beriatric world," or celestial world of the Ten Intelligences of the Neo-Platonists. Through the mediation of this second world, which was almost, but not quite infinite on its superior side, the King and the Queen also produced the "Jetziratic world" of ten legions of angels. From this third world radiated the "assiatric world," inclusive of Hell, and of the sublimary universe. Nevertheless, beneath the apparent diversity of the fourfold⁷⁰ world, persisted the oneness of reality.

In the Sohar, there is no apparent relation between the Son, who is both divine and finite, even when treated as personified, and the Messiah, (who is to be Man-Messiah), but not a mere man. As a man, like the rest of mankind, He is to be the Microcosm,⁷¹ both in body, and in soul. Likewise, His Soul, in its highest part, or immortal spirit, has emanated from the "atzilatic world," ages before its ultimate union with His body.⁷² But the immortal spirit of the Messiah, predestined, as it is, to goodness, and to glory, has not to be subjected to metempsychosis, like the souls of evil men.⁷³ As already intimated, the Messiah will not be a mere man. For His advent, at the end of time, will be the signal for the cessation of transmigrations of souls, for the extinction

⁶⁹Sohar, I, 23, II, 245, III, 209. Spiegler, pages 160-164 and Munk, page 493.

⁷⁰On the four worlds, compare Franck, pages 197 et seq.; Munk, pages 284 and 493; Spiegler, page 171; and Ginsburg, pages 23 et seq.

⁷¹Franck, pages 229 et seq.; Spiegler, pages 174 et seq.; and Ginsburg, pages 29 et seq.

⁷²Sohar, I, 96, III, 61, and Ginsburg, page 34.

⁷³Sohar, II, 99, and Ginsburg, page 42.

of Hell, and for the final absorption of all things, including Himself, back into the Godhead.⁷⁴

OBJECTIONS OF MODERN RATIONALISTS AGAINST THE SUPERNATURAL IN PRO- PHECIES, ESPECIALLY MESSIANIC.

The so-called scientific dismissal of the supernatural in prophecy may be said to date from the appearance of the "*Institutiones Theologiae Christianae Dogmaticae*"⁷⁵ of Julius Wegscheider, an admirer of Kant. For, this work outlined practically the whole of the general objections against the possibility, and the divine origin of prophecies, in vogue amidst the rationalists of the present day.⁷⁶ The main objection urged by Wegscheider against the possibility of prophecy was that the latter would presuppose the loss of human liberty, inasmuch as what would be foretold by God would necessarily have to happen. The fallacy of this objection was in the confusing of divine prevision of future human acts with predetermination of physical laws.⁷⁷ Wegscheider and his school have striven in various ways to associate the power of predicting, exhibited in the Old Testament, with the natural faculties of the human individual in his ordinary, or normal condition. One method used by them has been the attributing of the power of prophecy to the result of the working of intense feelings in men of sound minds, and representative of their environment, but also deeply moved by love of God, and of Israel. Another method has been the assimilating the power of prophecy with the faculty

⁷⁴Sohar, I, 45, 168, II, 97, and Ginsburg, pages 44 and 45.

⁷⁵Sixth edition, Halle, 1828. See Perrone, tome 1, vol. 1, page 8.

⁷⁶Perhaps the repetition of Wegscheider, which has done most harm in England, and in America, is the English translation, "The Prophets and Prophecy in Israel," London, 1877, of the work of the Leyden professor, A. Kuenen.

⁷⁷Perrone, tome 1, vol. 1, page 57, on Wegscheider, Pars I, Cap. II, 50.

of sagaciously foreseeing future events, possessed by sages, and by statesmen. Such theories, however, would reduce the power of prophecy, or of prediction of facts beyond human ken to that of mere conjecturing of what may, or may not turn out to be true. But prophecy,⁷⁸ if it exists in accordance with our definition of it, particularly in regard to a Personal Messiah, must be absolutely fulfilled. The verification of such fulfillment is the supreme test, if the authenticity, and antiquity of prophecy be granted. Moreover, in the hypothesis of this subsequent verification, prophecy demands a supernatural explanation. But, says the school of Wegscheider, we deny that, what are called Messianic Prophecies, are sufficiently clear, and explicit, to warrant a decisive conclusion that they have ever been fulfilled. In rebuttal, it may be responded that, unless all those predictions are too obscure⁷⁹ to be applied to any particular individual, the verification of the fulfillment of, at least, some of the Messianic Prophecies is not impossible.

The above line of objections being exhausted, one portion of the school in question takes a different attitude regarding the perspicuity of the Messianic Predictions. These men declare that some of the latter are clear, and explicit enough, but precisely because, after the Captivity at Babylon, they were interpolated into the older prophetic books. Thus were crystallized the dreams of the returned Jews about a revival of former, regal splendor, and about a future expansion into a universal theocracy. Or, if it cannot be maintained that such passages were interpolated into the prophetic books, because of the great care, and vigilance exer-

⁷⁸St. Thomas, Summa, II-II, q. 172, art. 1.

⁷⁹Summa, II-II, q. 171, art. 4; Cornely, "Comp." etc., page 370; Maas. vol. I, pages 147 et seq.; Perrone loc. cit. page 60 on Wegscheider loc. cit.

cised by the ancient Jews over the integrity of the Canon, it can, at least, be shown that its final editors amended the Messianic Prophecies, in order to bring out better the meaning, in their judgment, underlying them.⁸⁰ We may answer that gratuitous assertions may be gratuitously denied. It does not follow that, what may seem likely, ever took place in fact. Nor does it follow that apparent lack of smoothness in the context indicates alterations, or clarifications, in certain Messianic Predictions. However, we shall not touch any of the latter, which may appear to offer any real difficulty from internal evidence.

Wegscheider was versatile. He made sudden, and unexpected changes of front. He was not bothered much about consistency. If one method of attacking the supernatural in prophecy was not satisfactory, he could find others. In these regards, his disciples have imitated him. Thus, if the power of prophecy could not be made to lie within the scope of normal, human activity, (there yet remained abnormal activity.) Perhaps it were wiser to associate the power of prophecy with ecstasy, trance, dream, vision, hypnotism, second-sight, spiritism, or something of the sort. There are a number of places in the Old Testament, which seem to imply such a thing. But, on the other hand, a complete exegesis of the Old Testament is not necessary for the adequate defence of the Prophecy-Argument. Moreover, according to our understanding of prophecy,⁸¹ it has no intrinsic connection with ecstasy, dreams, visions, either directly to the mind, or through the senses, hypnotism, etc. Further, we are concerned with the fact, not the mode of

⁸⁰They adduce instances in support of their contention. See Perrone, tome 1, vol. 1, pages 59, 61 and 62.

⁸¹Summa, II-II, q. 173, art. 3; q. 174, art. 2 and 3; "Christus," page 639; Maas, vol. 1, pages 91-96.

prophecy. Finally, we choose Messianic Predictions evidently made in the wakeful, and conscious state of prophets.

Another way of attacking the direct, divine agency in prophecy is to attempt its assimilation with the oracles of ancient, pagan religions.⁸² It is compared with Babylonian, Assyrian, Egyptian, Greek, and Roman declarations, and predictions. It is asserted to be similar to them in its ambiguity, artifices, and external apparatus calculated to awe the credulous. The ambiguity attributed to prophecy, as likened to pagan oracle, is not merely that of the unintentional obscurity presupposed in a previous objection, but that of deliberate equivocation for the purpose of delivering an answer capable of opposing interpretations. In illustration of the presumed artifices, and impositions upon the simple-minded beholders, the following references are given. In I Kings, X., 5-13, there is the case of the "company of prophets coming down from the high place, with a psaltery, and a timbrel, and a pipe, and a harp before them," and prophesying with Saul. In I Kings, XIX., 23 and 24, where there is another instance of the prophesying of Saul, the latter "stripped himself also of his garments, and prophesied with the rest before Samuel, and lay naked all that day and night." In III Kings, XVIII., 21-39, there is the whole course of the conduct of Elias, in his appeal to the test of fire, in order to confute the priests of Baal. In IV Kings, III., 15, there is the action of Eliseus, who called for a minstrel, and "the hand of the Lord came upon him."

However, in the first place, we may observe that it is one thing to state that certain declarations, or predictions, are ambiguous, and another, and a very

⁸²See Perrone, *loc. cit.*, pages 63 et seq.

different affair to impute a low motive as the reason of the alleged ambiguity. No impartial reader of the Old Testament could honestly affirm that the statements, accredited to the prophets, were prompted by any desire to please, or to curry favor with the princes, or the people. Those statements may not always be easily understood. But, it is plain that they were made as messages from the Lord. There was no human respect behind their composition. On the contrary, the prophets denounced fiercely; and they predicted boldly, and defiantly. Instead of receiving reverence, influence, and revenue, as the comparison with the utterers of the pagan oracles would imply, the prophets were subjected to abuse, privation, torture, and martyrdom. Hence it was that St. Stephen said—"Which of the prophets have not your fathers persecuted? And they have slain them, who foretold the coming of the Just One." Acts, VII., 52.

In the second place, the references to the Books of Kings are not to the point for two reasons. The first reason is that there is no evidence that the prophets, especially those, whose statements are preserved in the Old Testament, ever did anything to impress, to say nothing of deceiving, their audience. We know that the true, as distinguished from the false prophets, were forbidden spells, charms, divinations, auguries, consulting the dead, and the like.⁸³ Indeed, they used no artifices. Strong language was their forte. The second reason is that, in the references in question, there is no sign of prophecy in the sense of prediction; at least, Messianic.

In fine, it sometimes seems good to the rationalistic school to deny that a Personal Messiah is promised

⁸³Numbers XXIII, 23; Deuteronomy XVIII, 9-15.

in the old Testament, particularly, in the Pentateuch,⁸⁴ and, thus, to obviate many difficulties in the way of their explanations of the prophetic itself. Therefore, they claim that after Josue, every period of oppression brought forth its deliverer, or Messiah. Even the pagan, Cyrus (Isaias XLV., 1-6) is called Messiah, inasmuch as he terminated the Babylonian Captivity. Consequently, the term Messiah is generic, and includes many under its extension, not merely one. It is true, that, in a wide sense, and analogically, Cyrus and others acquired the title of Messiah. But the point is that the Messiah by excellence is neither thereby excluded, nor deprived of the evidence of His personal identity.⁸⁵ What we undertake to prove in this first point of the minor premise of the Prophecy-Argument about the personality, and the character of this Messiah by excellence will be based upon selected Messianic Predictions. In view of the contortions of Jewish, and of Gentile opponents, we maintain the right to choose our defences, particularly since even one prophecy in our sense, if such could be found in the Old Testament, would suffice as God's testimony in the matter. However, if we can thus establish our present contention, we do not waive the right to subsequently interpret other less explicit Messianic Predictions in the light reflected on them from the investigation of those more intelligible ones about to be considered. What prophecies we select, here, however, shall be unquestionable in antiquity, and in authenticity. Their textual construction, and coherence will sufficiently evince—the normalness of the mental condition of their respective authors. Their meaning will be clear enough to satisfy any unprejudiced scholar. They will bear primarily,

⁸⁴Perrone, tome 2, vol. 5, pages 4-6, 16-19.

⁸⁵Maas, vol. 1, pages 154 et seq.

but not exclusively, upon the human side of the Messiahship. On them we depend to show that the Messiah is a person, an individual, and always so designated, not merely under the name of Messiah, which, in fact, He receives but twice,⁸⁶ but also under other, and, frequently, more striking names. Indeed, the use of the name of Messiah, instead of that of Christ, its Greek equivalent, by non-catholic students of the Bible, is generally open to suspicion. For, it is read into prophecies, which do not actually contain it, according to preconceived, and, often, erroneous notions of the personality really therein depicted. We likewise depend on our selected prophecies to show that the Person, whom we also may call Messiah, but in the proper sense of the word, was born into this world as such. Consequently, His title is not eschatological. We by no means doubt that He entered into His glory by His death, and resurrection, or that His kingdom is perfected in heaven. But its beginning is on earth, since it is founded by His vicarious suffering, as described by Isaias. Yet it is not the temporal kingdom expected by the officials of the Temple of the time of Our Blessed Lord. This is evident from Psalm CIX. Certainly, as "the Servant," and at His Public Advent foretold by Daniel, He was already in fact the Messiah. But from the "Emmanuel" prophecy, and, especially, from the citation from Micheas, it is plain that He was Messiah from His birth, and, even, from His Incarnation.

INFERENCES ON THE PERSONALITY AND CHARACTER OF THE MESSIAH FROM CERTAIN SELECTED MESSIANIC PREDICTIONS.

We shall commence with the citation from Mich-

⁸⁶David IX, 26, and Psalm II, 2.

eas, who was contemporary with Isaias; and who foretold the downfall of both of the Jewish Kingdoms, as well as the birthplace of the Messiah. This citation is taken from the second verse of the fifth chapter. While some rationalists have raised doubts about the last two chapters of the work of Micheas, the fifth and preceding chapters have been allowed by all conservative critics to pass as genuine, and authentic. Hence, there is no sufficient reason to go farther into the consideration of the historical worth, and authorship of the passage from Micheas here utilized. "And thou, Bethlehem" (house of bread) "Ephrata" (an additional appellation, found also in Genesis, XXV., 14, and XLVIII., 7, distinguishing this town from Bethlehem of the tribe of Zabulon) "art a little one among the thousands of Juda": (because unable alone to furnish a thousand for a prince to lead in war): "out of thee shall he come forth unto me" (despite thy apparent insignificance, shall he come forth, or, in other words, in thee shall he be born, in order to fulfill the dispensation of Divine Providence) "that is to be the Ruler in Israel": (i. e., the Messiah, who is evidently a person, as the three following verses demonstrate): "and his going forth is from the beginning, from the days of eternity."

It is certain that all the Jews, from the time this prophecy was made, up to the time of Our Blessed Lord, understood that this "Ruler" was the individual, whom we call the Messiah. Thus, when Herod, disturbed by the appearance of the wise men from the East, inquired of the chief priests, and scribes, "where Christ should be born," they responded—"In Bethlehem of Juda. For so it is written by the prophet: And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the Captain

that shall rule my people Israel." (Matthew, II., 5 and 6). It is true that the priests and the scribes did not cite the passage from Micheas literally. Nor did they cite it fully, and honestly. They paraphrased the first portion of it, not only in order to indicate, according to their idiom, the dignity of Bethlehem of Juda, as the birthplace of the "Ruler," but also in order to represent the latter as if he were to be a temporal king. Nevertheless, they plainly identified Him with "Christ," about whom Herod inquired. It is obvious why they were silent about the last part of the passage from Micheas. "His going forth is from the beginning, from the days of eternity" is evidently contrasted with His coming forth in time at Bethlehem. Therefore, this individual must have existed previously to that birth in time. According to the original Hebrew, "from the beginning, from the days of eternity," could mean "from the beginning, from a remote period." But even so, the phrase signifies an existence of some kind long anterior to the birth at Bethlehem. Consequently, even those who will not admit that the prophecy of Micheas implies a Divine Person, retaining His eternal nature, while becoming man, should, at least, concede that a Person, previously existing, became Messiah at His Incarnation. If they find difficulty in explaining how this may be, otherwise than in the catholic sense, it is for them to extricate themselves from this pitfall.⁸⁷

In the second place we shall put the study of the "Emmanuel" prophecy, which is found in Isaias,⁸⁸ VII., 14. There is no objection worth considering against the authenticity of that part of the work of Isaias which contains this prophecy. Its occasion was the following. In the reign of Achaz, King of Juda,

⁸⁷See J. Corluy, "Spicilegium Dogmatico Biblicum," Belgium, 1884, vol. 1, pages 442 et seq.

⁸⁸See Corluy, vol. 1, pages 394 et seq., and Maas, vol. 1, pages 333 et seq.

Jerusalem was besieged by the Kings of Israel, and of Syria. In this extremity, Achaz besought help from Teglathphalasar, King of Assyria. The latter raised the siege of Jerusalem; and, moreover, he devastated Israel, and Syria. He, afterwards, did likewise to Juda. Meanwhile, Isaias, by the command of God, announced the safety of Jerusalem to Achaz. When the latter refused to ask a sign, in confirmation of this announcement, Isaias, under the inspiration of the Holy Ghost, gave to the house of David the sign, which is the object of the prophecy under observation here. From the context, it would appear as if this sign were soon to be accomplished. Not only what precedes the citation used by us, but also the two following verses, would seem to so indicate. For, they seem to imply that Emmanuel would grow up upon the stringent fare of the devastated Juda, and under the stress of the wars of the period. Indeed, no wholly, satisfactory explanation of the relation of these two verses to our citation has ever been advanced. Moreover, the contemporaries of Isaias doubtless looked for the speedy fulfillment of the Emmanuel prophecy. It is probable that none of them realized that the mother of Emmanuel would be a virgin absolutely, and perpetually. Some of those, coeval with Isaias, thought her to be the mother of Ezechias, deeming the latter to have been the Emmanuel foretold by the prophet. Hence, these men could not have understood the name of Emmanuel to refer to the Messiah, much less, to a divine person.

Nevertheless, we may positively affirm that the Jews of the time of Our Lord had come to the unanimous admission that the Emmanuel of Isaias meant the Messiah. For St. Matthew, (I., 18-23), in his application of the Emmanuel prophecy, relied on such admission, as a matter of course. This is sufficient,

since, at present, we are presuming the historicity of the Gospels, without, however, insisting on the fact that they are likewise the Word of God. It would be of no avail to address here those, who reject what they call the "Gospel of the Infancy." In this connection, it may be well to again recall that the whole course of the Prophecy—Argument, leaning as it does, on mediate, not immediate evidence, must, on its positive side, be met by hearers of fair mind, and good will. Moreover, in refuting fallacies against that argument, we must expect the sane use of the light of reason in our readers. Further, it cannot be urged against us that we have arbitrarily cut down our citation of the Emmanuel prophecy. In regard to this, as well as in regard to the other selected Messianic Predictions, we have in view what is to be found in the New Testament directly bearing upon their fulfillment. Consequently, we feel justified in limiting them accordingly. Another observation may not be out of place here. It is not necessary to revert, in each instance, to that fact that the extant form of the particular prophecy under consideration indicates that its author, at least, at the moment of its manuscription, was neither in a trance, nor in a frenzy. We now appear to be in a position to delineate the meaning of *Isaias*, VII., 14.

"Therefore the Lord himself shall give you a sign. Behold a virgin" (literally in the Hebrew, the virgin, or better, the virgin by excellence. The Hebrew article "ha," translated in the Douay version by "a," is definitive. It is probably best rendered by a phrase, like "as such," or "by excellence," particularly, since it seems to presuppose *Genesis* III., 15. The word "virgin" of the Douay version is "virgo" in the Vulgate, and "parthenos," in the Septuagint "Almah," the original Hebrew word did not necessarily signify a virgin in our

sense. It is said to be found in six other texts of the Old Testament. In two of these, its meaning is not so clear. Verse 26th of Psalm LXVIII., and verse 19th of Proverbs, XXX., in themselves, are capable of being interpreted otherwise, than Gen., XXIV., 43, Exod., II., 8, Cant. Cant., I., 3, and VI., 8. In these four texts, "almah" certainly means a maiden physically intact. Hence, at least, ordinary usage in the Old Testament upholds the Greek, Latin, and English renditions of the sense of the Hebrew word in Isaias, VII., 14. But, besides, the passage, previously indicated in St. Matthew, shows that, at the time of the writing of the latter's Gospel, the word, "almah," like the word, "Emmanuel," must have acquired, even if it had not always possessed, the sense here attributed to it. We do not contend, however, that even the Jews of St. Matthew's time understood "almah" to mean a virgin absolutely, and perpetually.) "shall conceive" (lit. in Hebrew, "pregnant," a participial form. Hence, so far, we may paraphrase thus. Behold the virgin, as such, and without intercourse with man, pregnant in a miraculous manner) "and bear a son" (lit. in Hebrew, according to another participial form, "and giving birth to a son") "and his name shall be called" (lit. in Hebrew, according to a feminine verb form, "and she shall call his name") "Emmanuel" (i. e., "God with us.") Since the individual, foretold in Isaias, VII., 14, receives the name of "Emmanuel" at His birth, He must be Messiah at His entrance into the world. Moreover, if the name "Emmanuel," really signifies the identity of the individual, to whom it is given, He must, likewise, be "God with us" in fact. Indeed, howsoever understood by his contemporaries, Isaias himself, as is plain from other passages in his work, meant the name, "Emmanuel," to be taken literally. Thus, for instance, in

Chapter IX., 6, we read that "a child is born to us.; and his name shall be called. God the Mighty." According to the idiom of his native tongue, Isaias says, in this verse, that the child in question is "God the Mighty." So, likewise, in Chapter VII., 14, he says that the same child is really "God with us."

We shall next consider the Priest-King Prophecy, Psalm CIX., v. 1 and 4. This psalm is evidently Messianic,⁸⁹ as the ancient Jews, the Jews⁹⁰ of Our Blessed Lord's time, the Fathers of the early church, and all Christians of the present day unite in affirming. It is certain that David is its author. In the first verse, God confers the Messianic Kingdom. "The Lord" (i. e., Jehovah) "said to my" (i. e., David's) "Lord," (Ha-Adon): "sit thou at my right hand" (the place of honor): "until I make thy enemies thy footstool" (a figurative expression, recalling the Oriental custom of setting the foot upon the neck of a conquered monarch). In this first verse, by a poetical, and, likewise, by a prophetical license, David uses the past tense for the future. "Ha-Adon" is certainly a name for the Person, who is to be Messiah. But it is also a divine name. It implies divinity of some kind in its bearer, who, besides, is to have the extraordinary privilege of sitting at the right hand of God, while the latter fights his battles for him. The second verse emphasizes this first one. David, addressing the Messiah, says that Jehovah will send forth the sceptre of the former out of Sion, the starting-point of the Kingdom. He then follows this up, by exhorting

⁸⁹See Bellarmine, "In Psalmos Explanatio," Naples, 1860, pages 483 et seq.; Corluy, vol. II, pages 184 et seq.; Maas, vol. II, pages 48 et seq.; S. Thomas, Summa, III, q. 22, art. 1-6; Franzelin, "De Verbo Incarnato," Prati, 1893, pages 517 et seq.; Pohle-Preuss, "Soteriology," St. Louis, 1914, pages 127 et seq., and pages 149 et seq.

⁹⁰See Matthew XXII, 41-44; Mark XII, 35-37; and Luke XX, 41-44.

the Messiah to extend that Kingdom, despite all opposition. The third verse regards the warlike expedition, during which the Messianic King overpowers all resistance. The Douay version, rendering the Vulgate, reads thus, "With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day-star I begot thee." But St. Jerome rendered it in this manner. "Thy people will be spontaneous in the day of thy power; on the holy mountains as if from the womb will arise to thee the dew of thy youth." Moreover, the Masoretic Hebrew reads—"Thy people (will give) spontaneous gifts in the day of thy power: in the splendors of sanctity from the womb of the dawn to thee the dew of thy youth." According to the Vulgate, the last portion of this third verse is an explicit statement that Ha-Adon, or the Messiah, who is to appear in the world as man, has been, in reality, and from eternity, the Son of God. Indeed, all the Fathers, with the exception of St. Jerome, used this statement as a proof of the divine, natural filiation of Jesus. It has since generally been treated in the same manner by Catholic authorities, as, for instance, by Bellarmine. However, at present, Corluy and others are inclined to give up the traditional interpretation of the phrase—"from the womb before the day-star I begot thee." Hence, we do not insist on it. It is to be observed, however, that the first three verses of Psalm CIX. lead up to the prophecy that the victorious Messianic King is a priest forever.

According to verse fourth, "The Lord had sworn, (i. e., hath confirmed a solemn promise, as it were, with an oath, or, more precisely, with a formal declaration), "and he will not repent" (a metaphorical expression, signifying the irrevocableness of the divine decree. It will not be, as when, "it repented him that he

had made man on the earth," Gen. VII., 6, or, as when, "the Lord repented that he had made him (Saul) King over Israel," I. Kings, XV., 35.) "Thou art a priest forever" (such is the object of the irrevocable, and immutable divine decree. The priesthood of Aaron is to be obliterated. God will replace it by the eternal priesthood, which He will directly, and immediately confer upon the Messianic King. So He Himself tells Ha-Adon here.) "according to the order of Melchisedech." (i. e., according to what is typified in the ceremony, and in the personailty of Melchisedech. By implication, the order of Melchisedech is opposed to the order of Aaron,⁹¹ which was indissolubly connected with the Tabernacle and the Temple, and which, in consequence, was necessarily eradicated when the Temple was destroyed. Aaron offered the sacrifices of the Mosaic Law (Levit. IX.), whereas Melchisedech offered bread and wine, thus prefiguring the sacrifice foretold by Malachy (I., 11.) Aaron was priest only, and for the Jews alone, whereas Melchisedech was both priest, and King; and, in his personality, he illustrated the priesthood for the nations everywhere. Moreover, that personality looms up, as it were, without beginning, and without end, and without limiting circumstance.) Since the order of the Messianic Priest—King is typified by that of Melchisedech, it follows by analogy that the Messiah is to exercise His ministry during His lifetime on earth. It is not to be reserved for a hereafter only. Just as Melchisedech offered bread and wine, while yet alive, so also, while yet alive, the Messiah will offer His sacrifice.

Moreover, we have seen that the Kingdom, which David wishes the Messiah to strive for, presupposes conflict with enemies on this earth. Yet, as has been

⁹¹Gen. XIV, 18; and Corluy, vol. II, pages 415 et seq.

just shown, it is a spiritual kingdom, not merely the realm of a monarch, like David himself. For, its head is a priest forever. Moreover, the fact that he is a priest determines the otherwise vague meaning of the last three verses of the psalm. They are addressed by David⁹² to Jehovah, in jubilation at the prevision of the complete triumph of the Priest-King. The Kings, who resist the extension of the Messianic Kingdom, will be broken, or crushed. These kings mentioned in the fifth verse, are evidently the opposing monarchs of this world. But something more terrible than defeat in this world is in preparation for the enemies of the Messiah. "He shall judge among nations." However, beforehand, "He shall drink of the torrent"⁹³ of sorrows, and afflictions, "in the way," or during the course of His life as man on earth; and, "therefore he shall lift up the head," by sitting at the right hand of God, whence He shall come, on the Last Day, publicly as the Judge. Then, He shall give the final, unchangeable, and eternal form to the kingdom, founded by His earthly sacrifice; and, besides, "He shall fill ruins" (lit. in Hebrew, "he shall fill the field of battle with the bodies of the slain"); and "He shall crush the heads in the land of the many," or, in other words, he shall crush the enemies, who occupy the greater part of the world. Since these last two expressions refer to the final punishment of the wicked by the Priest-King, in His capacity as arbiter on the Day of Doom, they are metaphorical.⁹⁴ Nevertheless, they indicate the eternity of that punishment in a world to come.

In fine, we have no hesitation in concluding that

⁹²Corluy, and many others, agree with the Greek Fathers, in making David speak to the Messiah in verse 5. Either interpretation would fit in here.

⁹³See also Psalm XVII, 5; and Psalm CXXIII, 5.

⁹⁴Corluy and others do not receive the traditional interpretation afforded here of verses 6 and 7.

we have rightly named the Messianic Prediction in Psalm CIX. the Priest-King Prophecy. For, according to it, God will confer kingship upon a Person, possessing a divine name, and sharing in divine power, and privileges. Ha-Adon will found His kingdom on this earth, at Sion, or Jerusalem. Afterwards, sitting at the right hand of God, He will protect it, with the divine help received from Jehovah, against all those, who, until the end of time, vainly endeavor to overthrow it. But His priesthood is essential to His kingship. Indeed, the solemn declaration by Jehovah of the fact of that priesthood is the central point of the whole psalm. Consequently, the whole character of the mission of Ha-Adon is to be viewed accordingly. Therefore, all the combats, in which He engages, even during His lifetime on this earth, are to be carried on by means of spiritual, and not carnal weapons. But, it is as judge on the Last Day, that He will gain the ultimate victory, and, besides, give His kingdom its final, and unchangeable form. Since the whole psalm hinges on verse 4th, as fundamentally representative of the character of the Person named in the first verse, the one question behind the complete application of the whole psalm is this. Who is Ha-Adon, who is a priest forever?

In the next place, we may take notice that the torrent of sorrows, and afflictions of "Ha-Adon," the Messiah, alluded to in Psalm CIX., 7, is to be vicarious. We learn this from Isaias, LIII., 1-7. This passage falls within the second part of the work of Isaias, wherein the Person, who is Messiah, is particularly designated as the "Servant"⁹⁵ of God. This second part

⁹⁵See v. g. XLII, 1; LIII, II, etc. There is no real difficulty from texts, like XLI, 8 & 9, because in the context, XLI, 1 & 10, the Personal "Servant" is called "The Just One." See M. Lepin, "Christ and the Gospel," Eng. trans., Philadelphia, 1910, pages 87-89.

of the work of Isaias, Chapters XL-LXVI., is surely as genuine as the first part. Nevertheless, we should state that its authenticity has been frequently, and fiercely impugned by rationalistic critics. For its author, they have invented a Pseudo-Isaias. There is some plausibility in the textual objections raised by them against its authorship by the prophet himself. Its style, and language are somewhat different from those of the first part of his work, consisting of Chapters I.-XXXV. There is a kind of break, or historical interlude, chapters XXXVI.-XXXIX., between the two main parts of his work. Yet, even from the point of view of internal evidence alone, these rationalistic difficulties are not insuperable. They certainly are not conclusive proof against the authenticity of the second part of the book. Isaias prophesied, at Jerusalem, under four kings, of whom the last was Ezechias. His teachings, and predictions extended over a period of about fifty years. The twofold scope of his written work was indicated in chapter I., 27. Besides, the second part of his work was not jotted down, until many years had elapsed from the time of the manuscription of the first part. In this way, it is easy to understand the historical interlude between the two chief portions of his work. Moreover, this interlude itself opens with the invasion of Sennacherib, in the fourteenth year of the reign of Ezechias. This fact shows that the second part of Isaias was not written, until after that year. Now, let it be observed that it would be strange indeed, if the style, and language of any man would not change somewhat, in such a length of time as must have intervened between the periods of the respective compositions of the different portions of the work of Isaias. Therefore, at most, the objections against the second part could merely raise a doubt about its authen-

ticity. But this doubt, based on apparent, textual difficulties, is entirely dissipated by the external evidence of the unanimous tradition of the ancient Jews, to the fact that the whole book, as now extant, was the work of Isaias himself. This tradition is on record in the Canon of Esdras. The orthodox Jews have always abided by its testimony.⁹⁶ All the early Fathers, who, used the passage from Isaias, which we are about to consider, treated it as Messianic.

Verse 1. "Who hath believed our report?" (Who will believe what is announced by us, the prophets? "Hath believed" is prophetic for "will believe." "Our report" is "*auditui nostro*" in the Vulgate. It would be plainer as "*res auditui proposito*.") "And to whom is the arm of the Lord revealed?" (And to whom is revealed the power of the Lord, i. e., as manifested in the Messiah. "The arm of the Lord," "*brachium Domini*," is a Hebrew idiom, expressive of the power of the Lord. See v. g. Isaias, LI., 5 and 9; and LII., 10.)

Verse 2. "And he shall grow up as a tender plant before him," (And the Messiah will appear in the world as a tender twig, lit. in Hebrew, as a nursing infant, before God)," and as a root out of a thirsty ground:" (and as offspring from the root of Jesse (Isaias, XI., 1), and, more particularly, from the family of David, when reduced to poverty, and obscurity, and, hence, as it were, a thirsty ground.): "there is no beauty in him; nor comeliness: and we have seen him," (there is no beauty in him, nor comeliness, so that we should look at him. This rendering accords with the Hebrew con-

⁹⁶See Cornely, pages 373 et seq.; Seisenberger, pages 315 et seq.; "The Cath. Encyc.," art. "Isaias;" Resp. Com. de Re Bibl., June 29, 1908; in Denzinger-Bannwart, "Enshirihon," 1911, page 583. See same work, page 581, on authority of Bibl. Com. for Catholics. Its authority on internal evidence of second part of Isaias could be opposed to that of rationalists. It is true that its members are bound by their faith. Yet, they are also scholars, and, hence, their findings in themselves deserve attention, as emanating from a body of experts.

sonants, and the parallelism with the following clause. The Douay version literally translates the Vulgate, which renders the phrase in agreement with the Masoretic pointing.) "and there was no sightliness, that we should be desirous of him." (These last two, parallel clauses of verse 2nd can hardly express the revelation of God to Isaias, and to the other prophets, about the personal appearance of the Messiah. They probably regard His lack of pomp of high birth, and of splendor of the state of an earthly potentate. According to many, the clauses in question are put into the mouth of those Jews, who are to reject the Messiah.)

Verse 3. "Despised, and the most abject of men" (despised, and most vilely treated. Vulgate, "*novissimum virorum*"; Hebrew, "ceasing to be of men," i. e., vilest of the vile, as far as treatment is concerned. As He Himself says, "I am a worm, and no man; the reproach of men, and the outcast of the people," Psalm, XXI., 7.), "a man of sorrows," (a man oppressed by sorrows), "and acquainted with infirmity": (and acquainted with maltreatment. The Hebrew could mean either the infirmity from wounds, or that from disease. But, evidently, the suffering of the Messiah, is from the ill-treatment, which He receives): "and his look was, as it were, hidden" (and, as it were, the hiding of faces from Him, i. e., by His brethren, acting towards Him, as if He were a leper, as He is called, in a figurative sense, in the next verse. The Vulgate reads—"et quasi absconditus vultus ejus:" one version of the Hebrew favors this reading. For it reads—"and as it were hiding his face from us." But the other Hebrew reading, which has been introduced here, seems more enlightening, and more preferable, considering what follows.) "and despised, whereupon we esteemed him not." (Of course, the past tense is put here for the

future. Doubtless, His enemies are made to speak here.)

Verse 4. "Surely he hath borne our infirmities, and carried our sorrows:" (Surely He will bear the ill-treatment, and be burdened by the sorrows, which have already been mentioned in verse 3rd, but which are here affirmed to pertain properly to those, designated by the word "our." Its application is made in verse 6th) "and we have thought him as it were a leper, and as one struck by God, and afflicted." (and, we, seeing Him laden with our sorrows, and infirmities, will have been inclined, before looking more deeply into the matter, to consider Him as a leper, in a moral sense, and, consequently, as one punished by God, and afflicted, as if He Himself were a sinner.)

Verse 5. "But he was wounded for our iniquities," (But, in fact, His sufferings, or the sorrows, and infirmities, or the punishments for iniquities, by which He will be wounded, should, in justice, be inflicted upon us, despite His taking of those punishments upon Himself. The word, "wounded," in the Vulgate, "vulneratus," means literally in the Hebrew, "pierced," or "dug into." See Psalm XXI., 17. "They have dug my hands, and feet." Also, Zachary, XII., 10. "And they shall look upon one, whom they have pierced."), "and he was bruised for our sins:" (and he will be bruised, Vulgate, "attritus," i. e., affectus summis cruciatibus, for our sins. This clause is parallel with the preceding. It repeats, and insists upon the vicarious character of the sufferings of the "Servant." "The chastisement of our peace was upon him, and by his bruises we are healed." (The chastisement, which will bring about our peace, or state of reconciliation, and friendship with God, effected by the supernatural gift of sanctification, through the merits of the sufferings of the Messiah,

will be upon Him; and by his bruises, we will be healed, or delivered from the guilt, as well as from the punishments justly due to our sins. These two parallel clauses regard the salutary effect of the vicarious expiation for our sins by the Messiah.)

Verse 6. "All we like sheep have gone astray, every one hath turned aside into his own way:" (Consequently, the fall of mankind, and, hence, the Redemption, is universal. Such is the application of the personal pronoun of the first person plural from verse 4th onward. We do not affirm that its universal extension is evident from these verses by themselves. But it is evident from their comparison with the many other prophetic passages, such as that of *Isaias*, XI., which show the universal extension of the Messianic Kingdom) "and the Lord hath laid on him the iniquity of us all." (i. e., as to atonement, not as to guilt.)

Verse 7. "He was offered because it was his own will," (He will offer Himself, "not unwilling," according to the Hebrew; "positively so willing," according to the Vulgate.) "and he opened not his mouth:" (i. e., in murmuring, or complaining): "he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth." (These last clauses require no explanation.⁹⁷)

The torrent of Vicarious Sufferings of the Priest-King is to be terminated by His violent death. So we are told by *Daniel*, IX., 24-27, who, moreover, indicates the date of His Public Advent as Messiah, and, consequently, but indirectly, also the date of His demise. Excepting the Pentateuch, no work of the Old Testament has been so decried by rationalists, as that of *Daniel*. Many of them have even declared that it is a

⁹⁷On the foregoing prophecy of *Isaias*, see *Corluy*, vol. II, pages 82, et seq.; and *Maas*, vol. II, pages 231 et seq.

forgery, perpetrated in the time of the Machabees. The orthodox Jews have never admitted the genuineness of the so-called deuterocanonical portions of the book, which are extant in Greek only.⁹⁸ The ninth chapter, however, being part of the surviving, original Hebrew is recognized as genuine by Jews, and by Christians. Yet, both classes have differed amongst themselves about its Messianic application. The Septuagint version of Daniel, which was replaced in the early church by that of Theodotion, did not give a Messianic interpretation to the "Christos" of verse 26th. The Fathers usually omitted the passage, to be considered here, from their lists of Messianic Predictions. Those, who, like St. Augustine, and St. Jerome, did believe it to foretell the advent, and the death of the Messiah, were, nevertheless, chary about chronological calculations. However, with the historical data now at our command, and in consonance with the rules of sound hermeneutics, we may proceed to give what may be termed the classical interpretation of Daniel, IX., 24-27, on a basis of a Hebrew text, acknowledged by orthodox Jews, and by conservative Protestants, as well as by Catholics, to be authentic, integral, and veracious. We cannot fairly be accused of special pleading for the interests of the Catholic Church, if our procedure be truly scientific.

In the sixtieth year of his captivity, Daniel was considering the prediction of Jeremiah on the length of time to elapse before the liberation of the Jews, and was yet setting his face to the Lord in prayer, when the angel Gabriel instructed him as follows: "Seventy weeks" (or 490 years, since the Hebrew seventy "sevens," which are called weeks by Jewish usage, are con-

⁹⁸On the genuineness of the work of Daniel, as found in the Vulgate, see Cornely, pages 416 et seq.; and Seisenberger, pages 331 et seq.

trasted with the seventy single years of Jeremiah) "are cut off" (from the future, at the circumscriptive time-limit) "upon thy people, and thy holy city" (Jerusalem) "before transgression is finished, and sins are remitted, and iniquity is overwhelmed, and the Justice of the ages is brought in, and are sealed up" (or concluded) "vision and prophet, and is anointed the Holy of Holies." So far, as we may interrupt to remark, the prophecy surely concerns the Messianic Kingdom in this world. For, after the fact, we know that seventy times seven years ended more than 1900 years ago. Hence, that circumscriptive time-limit did not portend an interval of time, which is not to end until the Day of Judgment. Moreover, the Messianic reign is evidently spiritual. Hence, we have here a confirmation of the character of the realm of the Priest-King of Psalm CIX. Moreover, the insistence on the remission of sins recalls the Redemption of Isaiah, LIII. Further, at the end of this 24th verse, we have the phrase, which reads in the Douay version—"and the saint of saints may be anointed." In the Vulgate, it reads—"et migatur sanctus sanctorum." The incorrect rendering of the Septuagint was — "*καὶ εὐφράναι ἅγιον ἁγίων*" Literally in the Hebrew, the "holy of holies" is in the neuter gender. Yet, by metonymy, this expression may be significative of a person, as in the case of Aaron, I. Para., XXIII., 13. There is a similar instance in the Greek of St. Luke, I., 35. Consequently, the Vulgate, and the Douay versions of the "Holy of holies," as designative of the Personal Messiah, are justified, but not conclusively, by this 24th verse by itself.

The prophecy continues—"But you will know, and will understand: from the going forth of a word to restore and build up Jerusalem" (or, in other words, from the date of the issuing of a decree by Artaxerxes

to rebuild Jerusalem) "up to the Messiah, the Prince, seven weeks" (or 49 years) "and 62 weeks" (or 434 years, all together making a total of 483 years): "the street and the wall will be restored, and, indeed, in the straitness of the times." At first glance, the decree of Artaxerxes, foretold in this 25th verse, seems to be the one issued, at the request of his Jewish cup-bearer, Nehemiah, in the 20th year of his reign. For, Nehemiah, as we read in II. Esdras, I., 3, learns from some of his fellow-countrymen, that "the wall of Jerusalem is broken down, and the gates thereof are burned with fire." This news affects him visibly; and, in consequence, he obtains the decree in question, telling his master, with regard to Jerusalem, "I will build it." (II. Esdras, II., 5.) Moreover, upon his arrival there, with the necessary, written, royal authority, the Jewish inhabitants set about building the gates, and the wall of the city. (II. Esdras, III.) ; and, despite all obstacles they kept on, until the work was finished (II. Esdras, VI., 15; and VII., 1.) However, "the houses were not built" (II. Esdras, VII., 4) ; nor were there men enough to repair the streets, until some years afterwards. For the obstacles thrown in the way of the undertaking of Nehemiah, and of his assistants, the Samaritans, and other enemies in Palestine were mainly responsible; so that, if we understand the 25th verse to refer to the decree of the 20th year of the reign of Artaxerxes, the opposition of these enemies constituted what is described as "the straitness of the times" (II. Esdras, IV., 7-23: VI., 1-14). In any solution of the date of the inception of the rebuilding of the streets, and of the wall of Jerusalem, it must certainly be admitted that, in accordance with Daniels' prophecy, "the straitness of the times," or peculiar, and enormous difficulties to be contended with, protracted the complete re-

storation of the city for 49 years. For, the first division of 7 sevens evidently pertains to what is said in the 25th verse, while the following division of 62 sevens regards what is added in the 26th verse.

On the other hand, there are strong, and apparently conclusive reasons for believing that the decree of Artaxerxes, alluded to in verse 25th, is not that of the 20th year of his reign. To begin with, some years before the issuing of that decree, the Jews, who had previously returned to Jerusalem, had been at work on a wall of some kind. (I. Esdras, IX., 9.) Moreover, from this 25th verse, and especially from the 27th verse, it is clear that, whereas Jeremiah predicted the 70th year, as the precise date of the termination of the Babylonian Captivity, Daniel did not predict the end of the 70 sevens of years, as the exact time of the formal inauguration of the Messianic Kingdom. In the 25th verse, 69 sevens of years are interposed between the Public Advent of "Messias Prince," and a decree, which all, excepting certain Rationalists, admit to be one of those made by Artaxerxes. Further, if we study the analogy between the Scriptural accounts of the actual rebuilding of the Temple, and of the actual restoration of the city of Jerusalem, we shall see that the decree in question must have been that of the seventh year of that monarch. (I. Esdras, VII., 7-26). In I. Esdras, I., 1-11, as well as in II. Para., XXXVI., 22 and 23, we are told that Cyrus, in the first year of his reign, or in B. C. 536, was stirred up by the Lord to fulfill the prophecy of Jeremiah. Hence, he decreed that the Jews could return to Jerusalem, and should rebuild the Temple, of which, at the same time, he restored the treasures, which had been carried away to Babylon by Nabuchodonosor. Yet, in Isaias, XLV., 13, we read of Cyrus,—"**he shall build my city,**" as

if he had been destined to fully restore Jerusalem. On the other hand, the prophet Aggeus, who himself went up to Jerusalem in the first year of the reign of Cyrus, tells us (Ag. I., 4) that, in the second year of the reign of Darius, Son of Hystaspes, the Temple had not yet been rebuilt, although dwelling-houses had been erected. In fact, the Samaritans (I. Esdras, IV.) had succeeded in interrupting the work of repairing the Temple. Darius had to issue a decree confirmatory of that issued by Cyrus; and the Temple was not completed, until the sixth year of his reign. (I. Esdras, VI., 12-15). The state of affairs with regard to rebuilding the wall, and the streets of Jerusalem is described somewhat similarly. In the seventh year of his reign, Artaxerxes issued a decree, whose content cannot be rightly restricted in meaning to that of some permission to merely refurnish the Temple, which, in fact, had been previously finished, and refurnished with its ancient belongings. The decree is obscure, it is true. Yet, it is no more obscure than, for instance, Isaias, XLV., 13. As in the case of the restoration of the Temple, so here, again, in regard to the restoration of the city of Jerusalem, the Samaritans, and other enemies interrupted the work, and so effectually, that, for 13 years, it amounted practically to nothing. Hence, the need of the second decree, obtained by Nehemiah in the 20th year of the reign of Artaxerxes. Moreover, the date of the decree of the seventh year of the reign of the latter was B. C. 457. This is generally admitted by historians, who have no bias in the matter. The difference between 69 sevens or 483, and 457 is 26.

In the 25th verse, the reckoning is from the rebuilding of Jerusalem up to "Messias Prince." The Hebrew is "Maschiach Nagid," or, according to the ordinary spelling, "Messias Nagid." There was no

such reference in the Septuagint. The phrase was translated by Theodotion thus “*εως χριστοῦ ἡγουμένου*” “up to a Christ, a Prince,” although, if “Messias” had not been a proper noun, it should have had its position reversed in the Hebrew. Yet, if “Messias” were a proper noun, “Nagid” should have had the article, which, however, was omitted in the Hebrew. But, again, in the Old Testament, particularly in the Psalms, by a poetical license, such an article is very frequently omitted. Moreover, in this verse, the material rebuilding of Jerusalem is contrasted with the New Sion, of justice, and remission of sin, to come, but the “Holy of Holies” to be anointed, and the “Anointed One,” or “Messias,” seem to be identified in verses 24th and 25th. They are identified, in the Vulgate, and in the Douay, as the Personal Messiah. Besides, if Personal Messiah, likewise He is “Prince,” or leader in war, when He does appear. Therefore, according to ancient Jewish law, and custom, He is 30 years of age. But “Messias Prince” is to appear, as we have seen, in A. D. 26. Therefore, this is the date of His Public Advent.

In the 26th verse, the prophecy relates that, after the period of 62 sevens following the period of 7 sevens, the Messiah “shall be cut off by a violent death,” in consequence of which, His murderers will bring destruction upon themselves. The Hebrew verb “*kareth*” is correctly rendered “*occidetur*” in the Vulgate, and “shall be slain” in the Douay. In this form, it always means a putting to death by violence, as, for instance, in Exod XXXI., 14; Prov. II, 22; Psalm XXXVII, 9; and Zach. XIII, 8 and 9. Here, again, in this verse, “Messias” is in the Hebrew without the article. But it is here certain from the context that “Messias” is a proper noun. It signifies a person, or individual, who

is slain by other men. This fact settles beyond all question the sense of the references to the Messiah in verses 24th and 25th. We may now confidently affirm that they apply to the one, and same Being, Who is surely personified in the 26th verse. Moreover, unless He were a Person in these three verses, what follows about Him in the next verse would be unintelligible. Hence, we hold that our interpretation of the personality of that Messiah, who is a Prince, a full-grown man, when He makes His Public Advent, while it has not been metaphysically demonstrated, is, nevertheless, practically speaking, as unquestionable as the authenticity, integralness, and veracity of the Hebrew text of the whole prophecy under consideration. Hence, we need pay no more attention to the erroneous reading of "*ἀποσταθήσεται χρίσμα*," (or "deficiet unctio," for "occidetur Christus") in the Septuagint version, than to the erroneous notion of certain Rationalists that the Personal Messiah was the high-priest Onias, who was assassinated in B. C. 172. The rest of the 26th verse foretells that the people of a prince, who is to come, in other words, the Romans under Titus, will destroy the city, and the sanctuary; and that the end of them, in that inundation of war, and of war to the very limit of destruction, will be irreparable ruin. Here, we have a prediction of the fall of Jerusalem, and the fall of the Temple. These events do not come within the scope of the seventy sevens of years. But they are mentioned in order to indicate that the Jews, who effect the violent death of the Messiah, will meet with swift punishment from God, even in this world. Moreover, these events are again recalled in the next verse.

In interpreting the 27th verse, it should be remembered that the Messiah, according to the 26th verse,

is to be killed by His enemies, after the period of the 62 weeks, added to the 7 weeks, has been completed. Consequently, He is to be put to death during the 70th seven of years. Now, we are told that "one week" (or the last 7 of years) "shall confirm the covenant with many," (i.e., with those, who shall hearken to the Messiah); "and the middle time of that week" (or $3\frac{1}{2}$ years) "shall make to cease the host, and the oblation." Here, we have mentioned the abolition of the sacrifices of the Mosaic Law. Evidently, such abolition is also connected with the violent death of the Messiah. This can only mean that the sacrifice of the Messianic Priest-King eradicates the ritual of the Old Covenant. Moreover, since His death-offering is to occur $3\frac{1}{2}$ years after His Public Advent, as Prince, it will take place in A. D. 29, or 30, according to the time in the year A. D. 26, that He first comes forth before the world. The prophecy ends with another reference to the doom awaiting Jerusalem, and the Temple, when the Roman destroyers, carrying their abominated standards of winged eagles, will pollute the Temple, and push on their work, until the unavoidable demolition, and ruin, decreed by God, have been inflicted upon the devastated Jerusalem.⁹⁹

In fine, so far, we have proved that there are certainly authentic, and sufficiently clear, Messianic Predictions, concerning a Personal Messiah, which foretell Him to be the Christ from His very Incarnation; and which exhibit Him, as founding, by His vicarious sufferings, a universal, spiritual kingdom, which is on this earth, but which is perfected in heaven. Consequently, we are now in a position, where we can consider collec-

⁹⁹On the foregoing prophecy of Daniel, see Perrone, tome 2, vol. 6, pages 33 et seq.; Corluy, vol. 1, pages 474 et seq.; and Maas, vol. I, pages 299 et seq. There is also pertinent and interesting material in the work of the Protestant minister, Henry Cowles, "Ezekiel and Daniel," New York, 1867, pages 401 et seq.

tively prophecies, acknowledged to be Messianic, by orthodox Jews, and by conservative Protestants. But, before so doing, we shall look into the question of the attitude of ancient Jewish tradition towards the divinity of the Messiah.

CHAPTER II.

Second Point of the Minor Premise. The Personal Messiah the Son of God.

THE OFFICIAL TEACHING OF THE TEMPLE OF THE TIME OF JESUS NOT AN ECHO OF ANCIENT TRADITION.

According to the official teaching of the Temple of the time of Jesus, the Messiah was to be the "Son of David," predestined and anointed by God to become the restorer of the ancient glory of Sion, the protector of the Temple, the defender of the priesthood of Aaron, and of the Law of Moses, the mightiest King of the Jews, the conqueror of the Gentiles, and the founder of a universal, and everlasting monarchy, Jerusalem being the capital. In other words, according to that official teaching of the Temple, He was to be a mere Man-Messiah. Moreover, that teaching, on various occasions, influenced the sayings, and the doings of the disciples of Jesus. These two facts are admitted on all sides. Now, with these facts staring us in the face, how can we assert that the Messianic Predictions of the Old Testament implied a God-Man Messiah? How can we go farther, and assert that the Divine Sonship of the Messiah is the sole principle of convergence, and of correlation of those prophecies collectively considered?

Did not the official teaching in question emanate from the Sanhedrim, the echo of traditional explanation of the Old Testament, the mouthpiece of religious authority, and the source of current, popular beliefs, as well as the highest council, and supreme court of the Jews? Have we not appealed to the traditions of the time of Our Lord for confirmation of our findings on the individuality of the Messiah? Can we sweep aside those same traditions with consistency, if they do not accord with our view of the true character of His personality? These are pertinent inquiries, which must be truly responded to.

To begin with, we may state that the Sanhedrim of the time of Jesus was in control of men, who were primarily actuated by selfish motives, and who were unscrupulous in their methods of attaining their ends. If it were expedient for the welfare of their interests, they put people to a violent death. In fact, they had no compunction at outraging justice with a mockery of judicial procedure,¹ and at treating an innocent person as the vilest of the vile besides condemning him to the most shameful of deaths. Hence, as it were a priori, we may infer that such men would pay little heed to any ancient belief, Messianic, or otherwise. The chief priests, and the ancients, or heads of princely families, were mainly concerned with maintaining their positions, by avoiding clashes both with a rebellious Jewish populace, and with a grasping Roman government. These two classes of members of the Sanhedrim were proud, haughty, wealthy, and luxurious, while the minor priests, and the working people, were starving, and ground down into the dust. Consequently, they were hated by their inferiors. This hatred was aug-

¹See P. Gallwey, "The Watches of the Sacred Passion," London, 1895. vol. I, pages 711 et seq.

mented by the sight of that subservience to Caesar, by means of which the chief priests and the ancients, in complicity with the Herodians and Sadducees, managed, for the time being, to evade collision with the domination of Rome. It is not difficult, therefore, to imagine how those chief priests and ancients would take to the notion of a Messiah divinely empowered to supersede them, and to deprive them of the flesh-pots of Egypt. Woe to any claimant of the Messiahship, who would strive to purify the Temple, as His Father's House. Woe to Him, if He would not protect the powers of the chief priests, and of the ancients.

The third class of members of the Sanhedrim was that of the "Sopherim," or scribes. In the time of Jesus, the scribes were nearly all Pharisees. They were, likewise, associated with the latter sect in a society, outside of the Sanhedrim, which comprised all the "Haberim," or influential Jews allied to uphold the purity of the observance of the Mosaic Law. This society, for more than a century previous to the period under consideration, had stood for the religious, and civil rights, and liberties of Israel. Even then, it was distinctly aggressive. It sought proselytes everywhere. It strove for the ear of the common people at every opportunity. Its members were ready to enter into any religious, or patriotic discussion at any time, or in any place. Their spies, and emissaries were everywhere, in the synagogues, in the private dwelling-places, and on the streets. By such methods, the "Haberim" increased their hold, not only on those, who ascended to the celebrations of the annual feasts at Jerusalem, but also on those living on the confines of Galilee, and of the Perea. Thus, may be explained their influence, even on the disciples of Jesus. They certainly had much more attention, and respect from the

common people, than had the chief priests, and the princes. But the scribes, and Pharisees themselves were also proud, and haughty, as well as fanatical, and hypocritical. Doubtless, they did not realize, as clearly as did the other two classes of members of the Sanhedrim, the presence of the "personal equation," as some of the German philosophers call it. They did not see how much selfish motives had warped their views of public weal, and of the Mosaic Law, as the supposed, sole standard of religion. But they were just as cruel to those, who stood in their way, as were, the high priests, and princes. Hence, woe to the one, who would undertake to amend the Law, as they interpreted it. Woe to the one, who would propose to render to Caesar, the things that were Caesar's. Woe to the one, who would publicly denounce the vices of the scribes, and Pharisees, and preach their moral reformation, as well as that of the rest of mankind. In fine, we may affirm that, not only those in control of the Sanhedrim,² but also all the upper classes of Jerusalem, chief priests, ancients, scribes, Pharisees, Sadducees, and Herodians, although for diverse reasons, were in conspiracy with Annas, the high-priest deposed by Valerius Gratus in A. D. 14, and with Caiphas, the puppet of the Roman procurator, to oppose any claimant to the Messiahship at that particular time,³ as well as to proclaim the future coming of a "Son of David," whose personality was a phantom of their own creating, a mere illusion. Thus, the official teaching of the Temple in these matters had no necessary connection with any of the ancient traditions about the Messiah. If it happened to coincide with any such, this was by accident. Never-

²See I.e Camus, "The Life of Christ," Eng. trans. New York, 1905-1908, vol. I, pages 84 et seq. See also in "The Cath. Enceyc.," articles on Sanhedrim, etc.

³See John, XI, 47-50.

theless, it was foisted upon the people of Jerusalem arrogantly enough; and Jews from other places who went into that city, did not dare there to openly express their real opinion about it. (John, VII., 13.)

THE OFFICIAL TEACHING OF THE TEMPLE NOT A TENET SANCTIONED BY THE AUTHEN- TIC RELIGIOUS AUTHORITY IN ISRAEL.

Moreover, that official teaching did not emanate from the mouthpiece of religious authority, as established by God in Israel. As Daniel had predicted the line of prophets, anterior to the Great Prophet, or Messiah, (Deut. XVIII., 15), "was sealed up." The divinely commissioned, authentic teachers under the Old Covenant had disappeared. The chief priests had never been competent to directly teach religion to the people. In the time of Jesus, this duty was relegated to the scribes, who were, likewise, the legal advisers of the ancients. But, as has been previously intimated, with the scribes the Jewish religion and the Mosaic Law were mutually correlative, and restrictive. In comparison with those scribes, who immediately succeeded Esdras (I. Esdras, VII., 6 and 10), the scribes of the time of Jesus were degenerate in learning, as well as in moral rectitude. The former had studied, transcribed, and commentated the whole Palestinian Canon, in the light of the oral, as well as of the written teachings of the surviving prophets. But the latter neglected the prophetical books, and ignored the "hagiographa," as they were called, and put the Law up upon a pedestal by itself. Of course, they were somewhat acquainted with the Messianic Predictions outside of the Law.⁴ Indeed, beside the Messianic hope implied

⁴See v. g. Matthew, I, 4-6; John, VII, 52.

in the divine promises to the patriarchs, they especially built upon the promise of God to David (II. Kings, VII., 16) that the latter's throne should be made firm forever. But they took the Messianic Predictions, connected with the prophecies of the downfalls of the northern, and of the southern Kingdoms of Israel, to relate to a renovation of the glory of David's reign. They understood the universal extension of the New Sion to imply a conquest by warfare of the whole world. They interpreted the promises of Messianic Salvation, following the political overthrow, and punishment of Israel, to signify the inauguration in this world of an eternal, Messianic Kingdom, to which all the Gentiles should bow in submission. They attached a literal, or material sense to all the typical references to that Kingdom. They passed lightly over all allusions to a Suffering Messiah, as not yet intelligible. They found no inner meaning in Gen. III., 15, or in Deut, XVIII., 15. Strange as it may appear, the common people, outside of Jerusalem, had a better comprehension, even of what Moses wrote in the Law about the Messiah, than those scribes had.⁵ Although the latter were aware that the coming of the Messiah⁶ must have been at hand, the people realized this still more clearly,⁷ besides possessing a deeper insight into His attributes as a prophet, and a miracle-worker.⁸ Moreover, the scribes mixed up the prophecies of the advent of the Messiah, with those, which concerned the Last Judgment; and, hence, they taught that Elias had to precede, and to announce the Messiah. Finally, no notion of anything superhuman in the personality of the Messiah could penetrate into the minds of the scribes of the time of

⁵See John, I, 45; and XII, 34.

⁶John I, 19-28.

⁷Luke, III, 15.

⁸John VII. 31; 40-43.

Jesus. They were utterly non-plussed, when anything like the Ha-Adon prophecy was forced on their notice.⁹ In fine, the official teaching of the Temple on the character of the Messiah had not the weight of authoritative science of religion behind it.

THE OFFICIAL TEACHING OF THE TEMPLE NOT IN ACCORD WITH THE POPULAR BELIEFS ABOUT THE MESSIAH.

Further, that official teaching, as has been already hinted, was not in accordance with the popular beliefs about the superhuman, if not absolutely divine character of the Messiah, which obtained outside of Jerusalem. Those beliefs found constant expression, and discussion in the synagogues. As in the time of St. Paul, so, likewise, in the time of Jesus, any Jew, who felt that he had a message to deliver, could secure a hearing from the ruler of any synagogue. In the time of Jesus, no message was so acceptable, as that, which voiced the Messianic hope. Nor had the popular opinions about the Messiah sprung up suddenly. They had been in vogue for, at least, a century before the time of Jesus. In regard to what was really taught at the Temple in Jerusalem during that century, we are in the dark. By the time that Our Blessed Lord had appeared on the scene, all previous records of the notions of the doctors of the Law about the Messiah had been either lost, or deliberately destroyed. But there are yet extant in writing the coeval, popular notions about the Messiah, which, as is commonly admitted by all kinds of authorities on the subject, became more vivid, and general in the time of Jesus, than ever before. Indeed, writings of a calibre similar to those about to

⁹Mark, XII, 35-40.

he noticed, continued to appear for a century after the time of Jesus. We ourselves have at hand the "Apocalypse of Esdras," the most important of the writings in question, since it is bound into the vulgate. In regard to the others, we shall depend on M. Lepin, who has made a study of such apocrypha of the Old Testament.¹⁰

The "Apocalypse of Esdras" was undoubtedly completed before the Christian Era had begun. Most critics place its date of composition between B. C. 96 and B. C. 81. It was originally written either in Hebrew, or in Greek. Its author is unknown. It repeatedly, and explicitly affirms that the Messiah pre-exists in heaven, and that He is the Son of God, who, at the appointed time, will send Him forth into the world. "*Revelabitur enim filius meus Jesus cum his qui cum eo sunt, et jucunda—buntur qui relictis sunt in annis quadringentis. Et erit post annos hos, et morietur filius meus Christus, et omnes qui spiramentum habent homines.*"¹¹ "*Et erit, cum fient haec, et contingent signa quae ante ostendi tibi, et tunc revelabitur filius meus, quem vidisti, ut virum ascendentem.*" "*Ipse autem filius meus arguet quae adinvenerunt Gentes*" etc. "*Sicut non potes haec vel scrutari, vel scire quae sunt in profundo maris: sic non poterit quisque super terram videre filium meum, vel eos qui cum eo sunt, nisi in tempore*¹² *diei.*" Such are some of the affirmations in point. In them the Messiah, the "Son of God," is called both Jesus, ("*filius meus Jesus*"), and Christ ("*filius meus Christus*"). Is it wonderful that many of the early Christians thought this work to be a genuine production of Esdras himself? The "Book of

¹⁰See Lepin, *op. cit.*, pages 62 et seq. Also L.-Cl. Fillion, "*Les étapes du rationalisme*," Paris, 1911, page 275.

¹¹See IV Esdras, VII, 28 & 29.

¹²See IV Esdras, XIII, 32, 37, 52.

Henoch" is not now extant in the original Hebrew; but it was the work of a Jewish writer of the second century before Christ, although the middle part of it may have been interpolated later. According to this work, the Messiah is He, who is foretold in Daniel, VII., 13. He pre-existed with God before the creation of the world, and, eventually, is to descend from heaven, in order to manifest Himself on earth. According to the Jewish portion of the Sibylline Oracles, the Messiah will be a holy king, who shall rule the world in a time of universal peace, and who shall hold His sceptre for eternity. This portion of the Oracles was certainly composed before the Christian Era. Like IV. Esdras, both these Oracles, and the "Book of Henoch" explicitly call the Messiah the "Son of God."¹³ Undoubtedly, the writers of all such works were governed by the genius of their native language. They, likewise, were aware of that metaphorical use of the title of "Son of God" in the Old Testament, to which Our Blessed Lord Himself referred. (John, X., 34 and 35). But, on the other hand, they knew what they wished to convey to other minds; and the contexts of their respective productions prove clearly that they looked upon the Messiah as the "Son of God" in some superhuman, if not divine sense. The latter is far more probable, although they had no deep, theological insight into the mystery of the Trinity. Yet, without any profound understanding of what natural, divine filiation could mean in the Messiah, they insisted that He was eternal, both in origin, and in duration; and they invested Him with attributes, which were absolutely divine. Moreover, the Jewish people of the time of Jesus, who read, and discussed their productions, should be credited with sufficient intelligence to comprehend the

¹³See references in Lepin, page 95.

same. In fine, we have no intention of neglecting any Jewish tradition about the personality of the Messiah, not even that, which has been concocted since the time of Jesus. But we also hearken to Christian tradition on the underlying meaning of the totality of the Messianic Predictions, especially since the converted Jews of primitive Christianity would never have listened to Jesus, and to His disciples, and to the writers of the New Testament, upon their views of the personality of the Messiah, unless similar, and hereditary notions on the same point had been current in Israel. Indeed, both *a priori*, and *a posteriori*, it is now safe to say that there had always been certain chosen souls in Israel, who had retained the uncontaminated doctrine of the prophets upon the Divine Sonship of the Messiah. Besides, as far as the interpretation, at the present day, of the fundamental meaning of the personality of the Messiah is concerned, centuries of study of the texts of the prophecies, as found in the canon of Esdras, beyond which we need not step, must count for something.

THE DIVINE SONSHIP THE SOLE KEY TO THE INTERPRETATION OF THE MESSIANIC PROPHECIES COLLECTIVELY CONSIDERED.

In the Book of Genesis are found the divine promises to the patriarchs, which implied the Messianic hope. The passages from Genesis in point¹⁴ foretell the descent of the Messiah, according to the flesh, from Abraham, Isaac, and Jacob. In many other places in Holy Writ,¹⁵ the Messianic character of these passages from Genesis is presupposed. It was so understood by

¹⁴See Gen. XII, 1-9; XVII, 1-9; XVIII, 17-19; XXII, 16-18; XXVI, 1-5; XXVIII, 10-15. See also Corluy, vol. I, pages 373 et seq., especially 383 & 384; Maas, vol. I, pages 221 et seq.

¹⁵See references in Maas, vol. I, page 226.

all the Fathers of the early church. In these passages, Abraham is promised twice that in himself, and once that in his "seed," all the nations of the earth shall be blessed; Isaac is promised that in his "seed" the national blessing shall be given to the world; and Jacob is promised the same blessing in himself, and in his "seed." To such Jews, and Gentiles, as admit that the Old Testament is the Word of God, we may say that, after the fact, it is now certain that the blessings promised to the three patriarchs, and relating to their descendant, the Messiah, were primarily spiritual. Moreover, with the divine promises just considered, must be correlated the prophecy of the dying Jacob, and the prophecy of Balaam. In Gen., XLIX.,¹⁶ 8-12, the dying Jacob predicted the coming of the lion of the tribe of Juda, by whom is meant the Messiah, as we know from the Apocalypse, V., 5. His prophecy was to be fulfilled, when the sceptre, and the ruler's staff passed from the tribe of Juda. According to the prophecy of Balaam,¹⁷ the "star," or "ruler" out of Jacob, seems to indicate a mighty king, a great warrior, who will overthrow Moab, and Edom. This is one of those prophecies, which appear to favor the interpretation of the personality of the Messiah, voiced in the official teaching of the Temple, of the time of Jesus. Yet, there is historical proof that the activity of the Messiah was described figuratively in the prophecy of Balaam.

With the foregoing Messianic references in the Pentateuch, must be made to converge Gen., III., 15, Gen., XIV., 14-20, Deut., XVIII., 15, and Job, XIX., 23-27. In Gen.,¹⁸ III., 15, "the woman" typically, if not literally, signifies the mother of the Messiah; while, by

¹⁶See Corluy, vol. I, pages 456 et seq., and Maas, vol. I, pages 282 et seq.

¹⁷See Numb. XXIV., 15-19. Maas, vol. I, pages 237 et seq.

¹⁸See Corluy, vol. I, pages 347 et seq., especially 371 & 372; Maas, vol. I, pages 184 et seq.

synecdoche, "seed" signifies the offspring of Eve collectively taken, in so far as it comprises the kingdom, or mystical body, of the Son by excellence, or the Messiah, and inasmuch as it is opposed to the totality of evil men, or "children of the devil." (Acts. XIII., 10). The crushing of the serpent's head signifies the overthrow of the reign of the devil, or reign of sin. Consequently, the very first reference in the Bible to the Messiah is spiritual. If we add our theological knowledge of the necessity of opposition to the reign of sin by one never under the bondage of sin, to the knowledge, imparted in this first reference to the Messiah, about the spirituality of His mission, we have already an implied indication of the divinity of His Person. This indication, standing, as it does, at the very head of the Torah, is of supreme importance for the subsequent study of the prophetic utterances about the character of the Messiah. In Gen., XIV., 14-20, He is typified in Melchisedech, as we noted in our treatment of Psalm CIX. Thus, but obscurely, we have the idea of the Messianic Priest, and Victim, as explicative of the spirituality of His mission. In Deut., XVIII., 15,¹⁹ He appears as the Great Prophet of the New Covenant, and, hence, as the ancient Jews clearly understood, as the Word, or Wisdom, or teacher, seer, and miracle-worker, from on high. Hence, from what the first prophet, Moses, wrote in the Law about the Christ, it can be gathered that the latter is the Saviour, and "Light" of the world, who, in Person, is divine. Moreover, according to St. Jerome, Bellarmine, and others, Moses was also author of the Book of Job.²⁰ No sane critic places this book later than the time of Solomon.

¹⁹See Corluy, vol. 1, pages 447 et seq.; Maas, vol. II, pages 19 et seq.; Acts III, 22 & 23; VII, 37; X, 43; and compare with John, I, 45; V, 45-47.

²⁰See Cornely, pages 307 et seq.; Seisenberger, pages 300-302; Maas, vol. II, pages 385 et seq.; Corluy, vol. I, pages 278 et seq.

But, in Job, XIX., 23-27, whenever written, it is plainly stated that, in the general resurrection of the dead, the holy man will see God Incarnate. Hence, the Holy Ghost certainly predicted through Job the Second Advent of the God-Man-Messiah.

The Messianic references of patriarchal times led up to the fact that the Messiah was to be the "Son of David." The scribes would have been nearer to the truth about the "Son of David," if they had consulted David himself on the interpretation of his relationship to the Messiah, as well as on the character of the latter. This they could have obtained in his Psalms. But they neglected the Psalter,²¹ which they regarded as one of the "hagiographa." Before we ourselves turn to David's Psalms, it may be well to point out that, even in II. Kings, VII., 1-16,²² there cannot be question of a mere warrior king, who is to descend from David. Through Nathan, God promises that the throne of David shall be firm forever, because the Messiah will be his seed. But He also adds—"I will be to him a father, and he shall be to me a son." In a typical sense, these words certainly apply to the Messiah, as we know from Heb. I., 5, and Acts, II., 30. Consequently, they import His natural, divine filiation. Now, what kind of a "Son of David" did David himself really foresee?

David foresaw the Messianic Victim, who becomes man. (Heb. X., 5). Thus, Psalm XXI. is literally of the Suffering Messiah, whose hands and feet are dug, and whose vicarious sorrows, and afflictions are instrumental in founding the eternal kingdom of the converted world. It is the Messiah Himself, who is speak-

²¹See "The Cath. Encyc.," art. "Psalms;" Cornely "Synopses Omn. Lib. Sac. U. T.," Paris, 1899, pages 129 et seq.; and Bellarmine, op. cit. passim.

²²See also I Para, XVII., 1-17: Corluy, vol. I, pages 384-393; Maas, vol. I, pages 284 et seq.

ing in the Psalm.²³ David, as it were in an ecstasy, and in a moral union with the personality of the Messiah, is revealing the soul of the Suffering Messiah in prayer. The council of the malignant of verse 17th is more fully described in Wisdom II., 12-20.²⁴ So we may be permitted to let its light illumine us here. In that passage, they "examine him by outrages and tortures," and "condemn him to a most shameful death", because he "calleth himself the Son of God," and "glorieth that he hath God for his father." Hence, we may conclude that the divinity of the Messiah is implied in Psalm XXI.;²⁵ or, at least, as the sequel will show, that it was behind that grand psalm in David's mind. Psalm XXXIX.,²⁶ at least, in a typical sense, brings out the Suffering Messiah, as pre-existent, and as having a body fitted to Him, in order to do the will of God. This we are sure of from Heb., X., 5-9. Moreover, David foresaw the resurrection from the dead of Him, who had been the Messianic Victim, as is shown in Psalm XV., 9 and 10, where²⁷ it is said of the Messiah in person—"My flesh also shall rest in hope. Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption." We have it on the authority of St. Peter (Acts, II., 25-31), and of St. Paul (Acts, XIII., 35-37) that these words of this psalm apply literally to the Resurrection of the Christ. Moreover, David foresaw the latter's Ascension into heaven. For, Psalm LXVII., 19,²⁸ says—"Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men." But in Ephesians IV., 8-10, we

²³See Matthew, XXVII, 35, 46; John, XIX, 24; & Heb., II, 12.

²⁴See Maas, vol. II, pages 258 et seq.

²⁵Cornely, "Synopses," pages 137 & 138; Corluy, vol. II, pages 111 et seq., 131-133; Maas, vol. II, pages 264 et seq.; Bellarmine, pages 72 et seq.

²⁶Maas, vol. II, pages 153 et seq.

²⁷Bellarmino, pages 48 et seq.; Maas, vol. II, pages 358 et seq.

²⁸Bellarmino, pages 273 et seq.; Maas, vol. II, pages 407 et seq.

read—"Ascending on high, he led captivity captive; he gave gifts to men. Now that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things." Since St. Paul is undoubtedly expounding the verse cited from Psalm LXVII., this verse refers typically to the Ascension of the Christ into heaven. Consequently, in the Ascension, if not in the Resurrection, of the Messiah, David foresaw that his descendant according to the flesh, was likewise God, God-Man, the eternally pre-existent Being, with a body fitted to Him in time. If we turn back to Psalm CIX., we must conclude that Ha-Adon is the Son, and Jehovah is the Father in the Trinity. Further, in Psalm II., which we reserve for later consideration, it is expressly revealed by God through David that the Messiah is the Son of God in the strict and proper sense of the words. Of the other 80 Psalms of David, at least 34²⁹ are Messianic in one way, or another. Of these 34, about 12³⁰ refer to the king of glory. But, in view of the light already shed on David's mind, we can affirm, without further investigation, that he foresaw no Messianic offspring, who was to be another Alexander, or Napoleon.

The series of Messianic Predictions in the older prophetic books of the Old Testament by no means pointed to a mere renovation of the glory of David's reign, or to a mere temporal glory of the universal, and everlasting New Sion. In Amos, IX., 11-14, we read that the Lord will raise up the tabernacle of David, and close up the breaches of its walls, and rebuild it as in the days of old. Moreover, its sway shall extend over the

²⁹Psalms 3, 4, 8, 23, 26, 29, 37, 39, 40, 42, 50, 52, 53, 54, 58, 59, 60, 62, 66, 68, 69, 70, 90, 92, 94, 95, 96, 97, 98, 104, 108, 140, 141 and 142.

³⁰Psalms 13, 20, 23, 29, 53, 59, 66, 67, 90, 92, 96 and 97.

nations; Israel shall return in prosperous times, and rebuild the cities, and no more be plucked out of its land. In Joel, II., 28—III., 21, we read that the Lord will restore Juda, and Jerusalem, and punish their enemies. The plough-shares shall be cut into swords, and the spades into spears; and there shall be a holy war against the nations, waged by the residue, whom the Lord shall call. The Lord God shall dwell in Sion, the holy mountain, and Judaea shall be inhabited forever, and Jerusalem to generation, and generation. In Osee, XIV., 5-10, there is a somewhat similar divine promise to the converted of Israel. Likewise, in Mich-eas, IV., V., and VII., to Sion, and the remnant of Jacob. In the second part of Isaias (ch. XL.-LXVI.,) which is Messianic throughout, the last section, consisting of ch. LX.-LXVI., would appear to redound with the military glory of the everlasting Sion. "Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles, shall walk in thy light, and kings in the brightness of thy rising. . . . And thy gates shall be opened continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee; and their kings may be brought. For the nation and the kingdom that will not serve thee shall perish: and the Gentiles shall be wasted with desolation. . . . And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee, shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel. Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation. And thy people shall all be just, they shall inherit the land forever," etc., as in

ch. LX. "And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation. And strangers shall stand, and shall feed your flocks: and the sons of strangers shall be your husbandmen, and the dressers of your vines" (LXI., 4 and 5). "For Sion's sake I will not hold my peace, and for the sake of Jerusalem, I will not rest till her just one come forth as brightness, and her saviour be lighted as a lamp. And the Gentiles shall see thy just one, and all kings thy glorious one." (LXII., 1 and 2). This "defender to save" says—"I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel." (LXIII., 3). The prosperity, universality, and holiness of the new, and everlasting Jerusalem are dilated on with exuberance, in LXV. 17-25, and LXVI., 10-23. In Jeremias, XXX., 8-10, 16, 18, 20-22, we read—"And it shall come to pass in that day saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him; but they shall serve the Lord their God, and David their King, whom I will raise up to them. Therefore, fear thou not, my servant Jacob, saith the Lord, neither be dismayed, O Israel: for behold I will save thee from a country afar off, and thy seed from the land of their captivity; and Jacob shall return, and be at rest, and abound with all good things, and there shall be none whom he may fear. Therefore all they that devour thee, shall be devoured; and all thy enemies shall be carried into captivity: and they that waste thee shall be wasted, and all that prey upon thee, I will give for a

prey. Behold I will bring back the captivity of the pavilions of Jacob, and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof And their children shall be as from the beginning, and their assembly shall be permanent before me: and I will visit against all that afflict them. And their leaders shall be of themselves: and their prince shall come forth from the midst of them; and I will bring him near, and he shall come to me; for who is this that setteth his heart to approach to me, saith the Lord? And you shall be my people: and I will be your God." In ch. III., 17, we are told that "Jerusalem shall be called the throne of the Lord, and all the nations shall be gathered together to it." In ch. XXXII., 36—XXXIII., 26, it is promised that God's covenant with His people will be everlasting. In Ezechiel, XXXIV., 22-31, there is the promise of peace, and of blessing to the house of Israel, while in ch. XL.-XLVIII., there is foretold the rebuilding of the Temple, to which the glory of God shall return, and from which the holy waters shall issue. Moreover, the future apportionments of lands to the 12 tribes of Israel, and the dimensions, and gates of the holy city are described. In Daniel, II., 44 and 45, there is predicted the everlasting Kingdom, which God will set up, and which will never be delivered to another people, "the stone," which will be cut without hands out of the mountain. The ancient Jews understood this "stone" to signify the future kingdom, which Israel was to make universal, and perpetual.

However, we now know that all such passages in the earlier prophets as those cited, are illustrative of the universal, and perpetual kingdom of the Messiah, excepting in so far as they regard the release from the

Babylonian Captivity, and the consequent, but temporary rebuilding of the Temple, and of Jerusalem. Apart from this, however, all such passages must be made to converge with such as follow. Amos, VIII., 9,³¹ mentions the darkness at mid-day, which is connected with the violent death of the Messiah. Joel, II., 28-32,³² mentions the effusion of the Holy Ghost upon the young, and the old, which, as we are told by St. Peter, (Acts, II., 14-31) concerns the advent of the Messianic Kingdom under its visible head. Osee, XIII., 14,³³ shows that He, who triumphs over death, is a Spiritual Redeemer. Micheas, V., 2, depicts the "Ruler," who, has existed from eternity before His Incarnation. The Emmanuel Prophecy of Isaias, VII., 14, means in fact "God with us," Jehovah Himself, just as "the child born to us" of ch. IX., 6,³⁴ is in fact "God the Mighty," Jehovah Himself. The word "El," used in this last passage always signifies Jehovah Himself in the Old Testament. It is evident that Isaias VII., 14, and IX., 6, must be correlated. They mutually explain each other. In Isaias, XLIX., it is Emmanuel, who is to bring salvation to the Gentiles. Yet, as the meek, and pacific "Servant" of ch. XLII., He is contrasted with Cyrus, the warrior liberator of ch. XLV. We have shown from ch. LIII., 1-7, that the salvation through Him is universal, and results from His vicarious suffering. Jeremias, XI., 19,³⁵ reads—"And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more." In this passage Jeremias is a figure of the Messiah. We are here

³¹Maas, vol. II, pages 288 et seq.

³²Maas, vol. II, pages 421 et seq.

³³Maas, vol. II, pages 380 et seq.

³⁴Corluy, vol. I, pages 421 et seq.

³⁵Maas, vol. II, pages 163 et seq.

strikingly reminded of that "council of the malignant," to which we have previously alluded, as well as of the "lamb" of Isaias, LIII., 7. In Jer., XXXI., 22, there is a parallel to the Emmanuel Prophecy of Isaias, VII., 14. In Jer., XXIII., 5 and 6,³⁶ we read—"Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth. In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: the Lord our just one." Similarly, in Jer., ch. XXXIII., 16, we have—"In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one." In both places in the original, "the Lord our just one" is "Jehovah our Justice." But, in both places also, the Hebrew must be admitted to be rather indefinite about the precise application of the word "Jehovah."

Nevertheless, He, who is named "Jehovah" in those passages, is the same person who is called "El," by Isaias, and "Elohim," in verse 7th of Psalm XLIV.,³⁷ of the Sons of Core. As we know from St. Paul (Heb. I., 8), the "Elohim" of the Psalm in question certainly means that the Messiah is named God, and is in fact God. The same holds true of the "El" of Isaias. The parity should be extended to the "Jehovah our justice" of Jeremias. Daniel, VII., 13-27,³⁸ describes the coming of the Messiah at the end of the world. He is to appear "like the son of man," "with the clouds of heaven," before the throne of "the Ancient of days." There, He shall receive His universal, and everlasting

³⁶Maas, vol. I, pages 255 et seq.

³⁷Corluy, vol. II, pages 173 et seq.; also "The Cath. Encyc., art. "Elohim."

³⁸See Maas, vol. I, pages 398 et seq.

Kingdom, when the power of Antichrist has "been taken away," and has perished "even to the end." It is certain that the Messiah of this passage of the book of Daniel is described as the God-Man, who is judge on the Last Day.

In the later prophets, we have the series of Messianic Predictions which were made after national conditions had ceased, at least for the time being, to be suggestive of metaphors of war, and slavery, and subsequent liberation. They were written down in a period of reconstruction. Thus, we are scarcely prepared for the figurative language of some of them. Yet, in Aggeus, II., 22-24, we run into the mysterious, and perplexing passage, wherein Zorobabel, son of Salathiel, is apparently the subject of a Messianic promise of ascendancy over the Gentiles. After the fact, however, we are justified in asserting that Zorobabel was merely a figure of the true Messiah. But it is particularly in Zachary, or Zacharias, that we meet with rather unanticipated forms of Messianic utterances. Thus, in ch. II., this prophet, who began his predictions in the same year as did Aggeus, appears to hold up Jerusalem as the capital of a Kingdom, wherein some of Juda, and many nations of Gentiles shall be congregated as the people of the Lord. In ch. VIII., Jerusalem is glorified, as "the City of Truth, and the Mountain of the Lord of hosts, the sanctified Mountain," to which joy, and great prosperity shall return. "And many peoples, and strong nations shall come to seek the Lord of hosts in Jerusalem." In ch. IX., 1-8, X., 3-12, and XII., 1-9, the holy war is depicted in glowing colors; while in ch. XIV., after all nations have attacked, and taken, and sacked Jerusalem, and have carried off half of the city into captivity, at some epoch, which is not definitely designated, "then the Lord shall go forth, and shall fight against

those nations, as when he fought in the days of battle;" "and the Lord my God shall come, and all the saints with him;" "and the Lord shall be king over all the earth: in that day shall be one Lord, and his name shall be one." Moreover, Jerusalem "shall be exalted", "and people shall dwell in it, and there shall be no more an anathema: but Jerusalem shall sit secure." Her enemies shall be punished, and all that are left of the nations shall go up annually to that city, in order to adore the Lord of hosts.

However, we hardly need to repeat what has already been said about similar utterances of the older prophets. Moreover, the latter prophets do not depict the Messianic "Prince of Peace" as one, who is to build a house of God. In Aggeus, II., 8,³⁹ we read—"And I will move all nations: and the desired of all nations shall come; and I will fill this house with glory: saith the Lord of hosts." After the destruction of Jerusalem in A. D. 70, and, especially, after the Dispersion in A. D. 132, many Jews understood the "house" in question to be a new temple, which the Messiah, the "Desired of all Nations," would yet come to build, and to render more glorious than that of Solomon. But the context shows that this "house" was the Temple, which was restored a few years after the time, when Aggeus had written this prediction. (I. Esdras, VI., 15). A somewhat similar passage in Zach. VI., 12 and 13, however, afforded more plausible ground for the Jewish notion that the Messiah was to build a material temple. It reads—"Thus saith the Lord of hosts, saying: Behold a man, the orient is his name; and under him shall he spring up, and shall build a temple to the Lord. Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne:

³⁹See Corluy, vol. I, pages 515 et seq.

and he shall be a priest upon his throne: and the counsel of peace shall be between them both." It is certain that the Hebrew word, "tsemach," rendered "the Orient" here, as likewise in ch., III., 8, means the Messiah. Moreover, it is twice affirmed that He shall build a temple. But the Messiah foretold here is the same as He, who was foretold in Dan., VII., and IX. It is gratuitous to say that either prophet had a notion of two Messiahs. Zachary adds certain details to the circumstances regarding the first coming of Him, whose violent death is mentioned in Dan., IX. Previously, He is to enter Jerusalem, as King, and Saviour, poor, and just, "riding upon an ass, and upon a colt the foal of an ass." (ch. IX., 9).⁴⁰ Afterwards, its inhabitants are to look upon Him, "whom they have pierced" (ch. XII., 10),⁴¹ "the Shepherd, whom they have struck" (ch. XIII., 6 and 7).⁴² But, as we have shown, the violent death of the Messiah took place in A. D. 29, or 30. At that time, the only material Temple at Jerusalem was the one finished in the sixth year of the reign of Darius Hystaspis, and, afterwards, embellished by Herod. Therefore, the Messiah did not build a material temple at that city, the only place in question. Indeed, it is the Priest-King of Psalm CIX., who is pictured in Zach. VI. The Jesus, the son of Josedec, the high-priest, who is symbolically crowned, is the figure of the Messiah in this regard. The Temple, soon to be completed, is the figure of the glory of His sacerdotal, and sacrificial function. The New Sion is the figure of His Kingdom. Moreover, the second coming of the Messiah, described in Dan., VII., and, according to Mal-

⁴⁰See Maas, vol. II, pages 123 et seq. Some critics have vainly claimed that Zach. IX-XIV was written by an author different from the writer of ch. I-VIII. See Cornely, "Comp. Introd. in S. S.," page 444; and Seisenberger, page 350. See also Matthew, XXI, 5, and John, XII, 15.

⁴¹Maas, vol. II, pages 312 et seq., and John, XIX, 37.

⁴²Maas, vol. II, pages 252 et seq.

achy, IV., 1-5, preceded by the return of Elias, was not foreign to the thoughts of Zachary himself.

In Mal. I., 11,⁴³ is the prediction that the One Sacrifice of "the Priest forever" is to be continued, and commemorated, in an unbloody manner, through a secondary priesthood, in temples everywhere, and to the end of time. The verse reads—"For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts." Orthodox Jews have claimed that this verse refers to the worship of the true God among the Gentiles, as practised and inculcated by the Jews after their Dispersion. Not content with this, certain Jewish zealots have held that the verse in question regards the proselytizing of the nations, which is to follow after Jerusalem, as the, national centre of a re-collected Israel, shall have been restored. This dream of Juda ha-Levi⁴⁴ of the eleventh century has, within recent years, assumed a realistic aspect, in so far as Jews of means, and of power have striven to stir up a world-wide movement amongst their people towards the re-colonizing, and recovery of Jerusalem. But the prophecy of Malachy concerns what is to happen among the Gentiles, in formal opposition to sacrifices of a Jewish priesthood, utterly reprobated by Jehovah. The context demonstrates this. Finally, in Mal. III., 1⁴⁵ we read—"Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the Angel of the testament, whom you desire, shall come to his temple. Behold, he cometh,

⁴³Corluy, vol. II, pages 398 et seq.

⁴⁴See Munk, "Melanges," etc., page 484; Spiegler, page 261; Steinschneider, pages 402 et seq.

⁴⁵Corluy, vol. I, pages 524 et seq., and 142 & 143; Maas, vol. I, pages 435 et seq.; Lepin, pages 99 et seq.

saith the Lord of hosts." In the last verse of the previous chapter, Malachy takes notice of the inquiry of the people concerning the time, when the wicked shall be punished, and when "the God of Judgment" will manifest Himself. In chapters 3rd and 4th, the prophet teaches that judgment will come upon the wicked, at the twofold coming of the Messiah. In its final, and irrevocable form, judgment will come at the advent, to be heralded by Elias (ch. IV., 5). But, likewise, in connection with the first coming of the Messiah, a judgment shall descend upon Juda, and Jerusalem, because of their unworthiness. Moreover, at that first coming, the sons of Levi will be metaphorically purified by the institution of a new priesthood, under the Messiah, as the principal minister. In the new church, symbolized by Juda, and Jerusalem (ch. III., 4), will be fulfilled the prophecy of ch. I., 11. In the verse cited, ch. III., 1, He, who speaks, saying that He will send His angel, who shall prepare the way before His face, is the Messiah; and He is therein identified with Jehovah Himself. For, Matthew, XI., 10, makes the Father address His Son, saying—"I will send my angel before Thy face." Evidently, this angel is not Elias, who is not to appear, until the end of the world is at hand. Nor is it Malachy himself. The latter's name would correspond to the office of malak, or angel, or precursor. But he lived four centuries before the coming of the Messiah on earth.⁴⁶ "And presently" (lit. in Hebrew, suddenly, or unexpectedly) "the Lord" (Ha-Adon) "whom you seek, and the Angel of the testament, whom you desire, shall come to his temple" (the same temple as in Ag. II., 8, the second Temple of Jerusalem). "Behold he cometh" (figuratively, the prophet puts the present tense of the verb "to come" for the future)

⁴⁶See treatment of Dan. IX, 24-27, in ch. I.

“saith the Lord of hosts” (i. e. Jehovah, the Lord of the universe). The two parallel clauses, “the Lord, whom you seek”, and “the Angel of the testament, whom you desire,” certainly refer to the one and same Person. No one, who understands the meaning of the original Hebrew, will deny this. This Person, with the two names of “Ha-Adon,” and “Malak,” is certainly distinct from the malak, or precursor, who is to prepare the way before His face. Moreover, He is certainly identified with “the God of Judgment” of ch. II., 17, who is sought, and desired, as the vindicator of good, and the punisher of evil. But “the God of Judgment” is Jehovah Himself. Therefore, Ha-Adon, or Malak, is Jehovah Himself. Yet, He does not appear to be Jehovah “the Lord of hosts,” since the latter says of the former—“Behold he cometh.” There is but one possible explanation. It is this. In the One God, the One Divine Being, by an inexplicable mystery, there is more than one person. In other words, we are confronted with the fundamental Christian dogmas of the Trinity, and of the Incarnation of the Son as Messiah, in so far as these truths were revealed under the Old Covenant.

In fine, the foregoing sketch of the Messianic Predictions can hardly be expected to lay the foundation for belief in the Divine Sonship of the Messiah in the minds of those, who object to the Old Testament Prophecies, because a priori they deny the supernatural altogether. Besides, it does underlie the charge of utilizing prophecies difficult to understand. We may freely admit that some of the Messianic references above noticed are not very clear. Nevertheless, any such sketch, as has been attempted, surely ought to afford food for reflection for any orthodox Jew, who may be earnest in the pursuit of light on the Messiahship. Likewise,

for any conservative Protestant, who may be striving to see what the Divine Sonship of the Messiah really means. There is absolutely no sign in the Canon of Esdras that the Messiah is yet to dwell again upon this earth, either temporally, or eternally. Much less, that the first coming of the Messiah has been delayed by God beyond the time allotted in the older prophecies, because of the hitherto insufficiently regenerated state of Israel.

It must be plain that we have in no way impaired the apparent strength of those prophecies in the Canon of Esdras, which seem to depict the warlike activity of "the Ruler out of Jacob," the New David. Nevertheless, the general resultant of this line of Messianic Prediction does not indicate that the Jews as a nation, with, or without a capital, are ever to have the chief share in the Messianic Salvation. The Gentiles are never to be dominated by the Jews. Doubtless, a remnant of Jacob will be saved at the end of time. But the Gentiles are to be supreme in the Messianic Kingdom, which, moreover, is described as inaugurated with but few of Juda, and Jerusalem in it. Further, the Messianic Salvation is affirmed to be universal *de jure*, but not *de facto*. Only the elect, "the people" of the Lord, participate in it. Jerusalem is a mere symbol of the New Sion. Nevertheless, according to the antitheses of the metaphorically warlike Messianic utterances, into the Jerusalem of David, and of Solomon, did come riding the King and Saviour, the Poor and Just One (Zach., IX., 9). But there, in A. D. 29, or 30, through the influence of "the council of the malignant," He was maltreated, and put to death. Previously, however, He filled the Temple with glory by His presence (Ag. II., 8). Moreover, because He was the One Shepherd, the Priest-King, He instituted a new priesthood,

and founded His Kingdom. He was born, and lived as Messiah. There is nothing in any of the prophecies concerning His first advent, which could even suggest the notion of an "Eschatological Messiah."

The real character of the Messianic Salvation is already intimated in the words of Jehovah to the first man and woman (Gen. III., 15). It is redemption from sin, and transgression, and iniquity. It implies the restoration of original justice. It imports the right to the supernatural happiness of heaven. It is the application to free will under grace of the merits of the vicarious sufferings of the Messianic Victim, who became man. The extraordinary attributes, powers, and privileges, recorded in the prophecies about the Messiah, force any one, who believes in the inspiration of Holy Writ, to acknowledge that He is the Incarnate God revealed to Job. The Messiah is declared to be conceived of the Virgin as such, and, hence, without the intervention of a human father, He came into this world at Bethlehem, but He had pre-existed eternally (Mich. II., V.). He had a body fitted to Him, because He came to do the will of God (Ps. XXXIX.). He came to deliver from sin; and forgiveness of sin, as the Jews have always admitted, is a divine prerogative. He came, likewise, as "the Light", as the teacher with direct, divine authority.⁴⁷ He also came as the one, performing miracles as God in His own name, whom the Jews of the time of Jesus were looking for.⁴⁸ By His own will, He was led as a lamb to the slaughter; and by His own power, He arose from the dead (Ps. XV.), and ascended into heaven (Ps. LXVII.). He sits on the right hand of God, who fights His battles. All the angels of God adore Him (Ps. XCVI., 7). In-

⁴⁷See v. g. Isaias, IX, 1 & 2; and Matthew, IV, 13-17.
⁴⁸Is. XXXV, and Maas, vol. II, pages 119 et seq.; also John, VII, 31.

deed, they have so done, since God brought Him into this world (Heb. I., 6). Moreover, they have so done, and do so do, because He is God. (Heb. I., 8-12). For the same reason, at His second advent, on the Day of Doom, all mankind shall also worship Him, either in awe and terror, or in charity and joy.

For many centuries, no one, who admits the existence of the Person, who is the Messiah, has denied that He appeared as Man, and, in some sense, as Saviour. The burning question is—how is He likewise God? But the solemn declarations in the Messianic Predictions that He is such, also indicate how this is so. Thus, He is “Elohim” (Ps. XLIV.). Philologists may adduce learned reasons for the plural form of this name of God. But, if the Old Testament is the Word of God, their reasons are beside the issue. For, it is evident that God revealed this plural form of His name for a purpose. The only possible purpose, since there is but One God, One Divine Being, One Divine Nature, is to manifest that there are more Persons than One in the Godhead. Yet the Messiah has this name. Consequently, He must be the One God, and one of the Persons of what we now definitely know to be the Trinity. He is “Jehovah” Himself, the Awful, the Ineffable, He is “God with us,” “God the Mighty.” He is “the God of Judgment” (Mal. II., 17). He is “Jehovah our Justice” (Jer. XXIII. and XXXIII). With the last of the prophets, as with David, He is “Ha-Adon,” to whom Jehovah, as the Father, can speak, because the Father and the Son are distinct Persons in the One Essence of Jehovah. The Messiah, who is God, as well as Man, has been demonstrated to be the Personal Messiah, the single individual, who is what He is. Therefore, the Divine Sonship of the Messiah is the sole key to the whole situation. In this fact alone can the Mes-

sianic Predictions collectively considered find their fundamental principle of correlation. Thus alone can all the otherwise divergent phases of the Messiahship, all the literal, figurative, and typical aspects of the Messiahship, be assimilated. Since there are Three Persons in One God, the First Person is the Father of the Messiah, both in the latter's eternal generation, and in His generation in time through conception in the Virgin. The Divine and the Human Natures are hypostatically united in the Person of the Son of God, or Second Person of the Trinity. This last is the main thing to be insisted on. He, who is God and Man, God-Man, is the Son of God, the Second Person of the Trinity. Since the advent of Christianity, there have been devised many different ways of distracting from the strict truth of the Trinity, and of the Incarnation. But certain modern methods, by their apparently fair, conciliatory, and scholarly address, are more insidious than those of old. Hence we have reserved till now the direct divine testimony that the Messiah is the Son of God, because He is the Second Person of the Trinity. But we again revert to the standpoint, from which we discussed the prophetic utterances on the Personal Messiah in the first chapter of this section. We take up a Messianic statement, which is certainly ancient, authentic, normal in composition, and clear beyond all doubt on the point to be made in its regard. God used a human mouthpiece in enunciating it. At least, its writer represented God as making it. This suffices for the present.

DIRECT DIVINE TESTIMONY THAT THE PERSONAL MESSIAH IS THE SON OF GOD, THE SECOND PERSON OF THE TRINITY.

The testimony to the Divine Sonship of the Mes-

siah, which was of old attributed to Jehovah Himself, is preserved in Psalm II., verse 7th. This psalm was written by David, as the ancient Jews, and the Jews of the time of Jesus unanimously admitted. Thus, in Acts, IV., 24-27, we have recorded the traditional belief on this point. This psalm is a united theme on one subject. Its message is that the dominion of the future Messiah will be universal and absolute, irresistible and destructive to all, who will not humbly submit to His rule, but beneficent to all, who trust in Him, precisely because He is the Second Person of the Trinity. Thus, the whole psalm hinges on verse 7th; and it is entirely Messianic in the literal sense. In verses 1-3, the prophet expresses his astonishment at the audacity, and the folly of those, who will rebel against the rule of Jehovah, and of His Messiah. The tenses of the verbs must, of course, be understood of what was present to David's mind, but which regarded the future Messiah as such. In this regard, even the 7th verse was predictive, inasmuch as it concerned the God-Man Messiah to come on this earth. "Why have the Gentiles raged, and the people devised vain things" (i. e., plotted vainly). "The kings of the earth stood up" (lit. in Hebrew, "planted themselves as a wall" opposed to the entrance of the Messiah) "and the princes met together" (i. e., according to the Hebrew, they are to consult, or, rather, to conspire together) "against the Lord" (Jehovah) "and against his Christ." (here in the Hebrew, as, likewise, in Dan. IX., 25, is the word "Messias"). "Let us break their bonds asunder: and let us cast away their yoke from us." These parallel, metaphorical expressions—are evidently put into the mouths of the kings of the Gentiles, and of the princes, or "foremost men" of the Jews, to signify their rejection of the rule of the Lord, and of His Christ.

In verses 4-6, David looks up into heaven, and foresees Jehovah, secure in His omnipotence, as it were, laughing, and deriding the futile resistance of those kings, and princes, besides being aroused against them, because of their rebellion against the Messianic King to be appointed over the holy mountain. "He that dwelleth in heaven shall laugh at them: and the Lord shall deride them. Then shall he speak to them in his anger, and trouble them in his rage. But I am appointed king by him over Sion, his holy mountain", (here the Douay follows the vulgate, which, in turn, follows the Septuagint. But the Masoretic Hebrew, approved by St. Jerome, reads—"But I have anointed my King upon Sion my holy mountain." Thus, it makes Jehovah, not the Messiah, speak in this first part of verse 6th) "preaching his commandment" (in Hebrew, "I shall preach His decree." Thus, in this second part of the verse, the Douay, Vulgate, Septuagint, and Hebrew agree in making the Messiah the speaker, who will announce the "choc," or commandment, or, better, decree, by which He is to be constituted the head of the absolute, and universal Messianic Kingdom).

In verses 7-9, David states the fundamental reason of that divine decree, and, besides, of the right, and the power of the Messiah to crush all opposition to His dominion. Since the Messiah, who is to come into the world, is the Son of God, the Second Person of the Trinity, He is competent to hold sway over the whole earth, and, also, to destroy His enemies, as easily as a potter breaks a useless vessel into pieces. After the general analysis of the whole psalm has been given, we shall consider the Divine Sonship of verse 7th more closely. "The Lord hath said to me: Thou art my son, this day have I begotten thee, Ask of me, and I will

give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel."

In verses 10-13, David himself forewarns kings, who, by their very position are the supreme judges on earth, and, who, moreover, are ordinarily imitated by their subjects, to serve Jehovah, and to worship His Son, who will punish the evil, just as He will bless the good. "And now, O ye kings, understand: receive instruction, you that judge the earth. Serve the Lord with fear," (because of the terrible, and absolute power, which He will confer on His Son made Man) "and rejoice unto him with trembling," (by commingling fear with joy in your service of Jehovah). "Embrace discipline" (lit. in Hebrew, "Kiss the Son," not merely according to the Oriental fashion of honoring an earthly monarch, but, rather, according to a religious ceremony significative of divine worship) "lest at any time the Lord be angry" (i. e., lest the Son, the God-Man Messiah, become angry, if we prefer the Masoretic text, which omits the word "Lord.") "and you perish from the just way. When his wrath shall be kindled in a short time," (i. e., at the end of time, on the judgment Day, time being brief compared with eternity.) "blessed are all they that trust in him" (i. e., in the Incarnate Son. Thus, leaving the word "Lord" out of verse 12th, and applying verses 12th and 13th to the Messiah, we have strong confirmation, from the text of the psalm used by the Jews, of the strictness of the meaning of the Divine Sonship of verse 7th. For the Son is worshipped, and trusted in. And to this last point, we may recall that, according to the whole Old Testament, trust is to be placed in Jehovah alone.)

In fine, as previously stated, the whole structure of

Psalm II. is built around the seventh verse. "Thou art my Son." No Jew, or Gentile, would ever have questioned the meaning of this phrase, if it had been uttered by a human parent to his child. It is literally rendered from the original Hebrew, which expresses the relationship of natural paternity and natural filiation. We have taken some pains to refute the heretofore too easily tolerated, but erroneous notion that the official teaching of the Temple of the time of Jesus represented either older, or current Jewish tradition bearing upon the Sonship of the Messiah. No comment is needed on the preconception against the literal interpretation of Ps. II., 7, which has governed the minds of the orthodox Jews, since the time of Jesus. Rationalists have attempted metaphorical, and, even, anthropomorphic explanations of the words "My Son." All attempts to assimilate them with the language of Homer, or of pagan mythologies, may be ignored. But two of the attempted metaphorical explanations may merit a passing notice. The first is that "the Son" is David, to whom God said—"I have anointed thee king over Israel," (II. Kings, XII., 7), as, likewise, to the King of Ps. II., 6. David was king on Sion, the holy mountain, because thither was brought the ark of God (II. Kings, VI., 12 and I. Para. XV., 1, and XVI., 1.). He broke the power of opposing kings (II. Kings, VIII., 1-15). But this theory that David is "the Son" is contrary to the unanimous Jewish tradition that the Messiah was to be the son of David, the New David. Besides, if David were the author of Ps. II., he could not be its subject, since he is evidently treating of some one else in verse 2nd. The second of these metaphorical explanations strives to make out that "the Son" is Solomon. The latter had it said of him by Jehovah—"I will be to him a father, and he shall be to me a son" (II. Kings,

VII., 14). But, it has already been pointed out that these words were typical of David's "first-born high above the kings of earth" (Ps. LXXXVIII., 27). Moreover, although Solomon alone of all the kings of Israel was brought in royal splendor to Mt. Sion, nevertheless, his reign was one of profound peace, (III. Kings, V., 4 and 5; I. Para., XXII., 9). Consequently, if the warlike activity of Ps. II. were to be taken literally, Solomon as "the Son" is out of the question.⁴⁹ The Fathers were unanimous in explaining the phrase—"Thou art my son," of the eternal generation of the Second Person of the Trinity. They have been accused of making this explanation, because they transferred their belief in the divinity of Jesus back to what they supposed to refer to Him in Ps. II. But, if Jesus is really the Son of God, what if they did do so? However, our analysis of this psalm has demonstrated the fact that they had no need to do this. The Divine Sonship of the Messiah is manifested in Ps. II. The Messiahship of Jesus in the minds of the Fathers does not enter into the scope of the present discussion. Moreover, we have seen what David affirmed about the divinity of the Messiah in other psalms, particularly in Ps. CIX., which is very much like Ps. II. Indeed, if any doubt yet were to linger about the direct interpretation of the words—"Thou art my son," it ought to be completely removed by the comparison of this phrase with verse first of Ps. CIX. For, the Person addressed by

⁴⁹We may also call attention to a metaphorical application of the words "My Son" to Jesus. It is made by the so-called "Higher Criticism" reading backwards from the Gospels. Upon a theory, which will come up later for consideration, of the relation of the Baptism of Jesus to the "Messianic Consciousness," is based a figurative interpretation of the clause—"This is my beloved son" (Matthew, III, 17; Mark, I, 11; Luke, IX, 35. See also II Peter, I, 17). Then, this unwarranted interpretation of the words of God about Jesus is gratuitously asserted to find its prototype in the words of Jehovah to His Christ—"Thou art my son," Ps. II, 7.

Jehovah in the former passage is "Ha-Adon" in the latter.

"This day have I begotten thee." This second part of Verse 7th is not distinguished in meaning from the first part, by those Jews, and Gentiles, who deny that the words "My Son" signify the Second Person of the Trinity. However, its meaning has always been mooted amongst Catholics. Many, with St. Augustine, have understood "this day" to indicate eternity, and the begetting to refer to the natural, divine generation of the Son. Many, with St. Jerome, have taken "this day" to mean a definite point of time, and the begetting to refer to the generation from the Virgin. Many, with St. Hilary, have taken the whole phrase to signify the metaphorical generation, or manifestation of the eternal generation of the Son through His Resurrection. Some, like Bellarmine, have imagined that all three senses are literally contained in it. However, the two clauses,—*"Thou art my son,"* and *"this day have I begotten thee,"* are parallel. It is a parallelism of repetition of meaning under different verbal vestures. The verb *"yalad"* means precisely *"I have begotten."* Since ordinary generation from a human father and mother is not to be considered, it means that, I, God, the First Person of the Trinity, am the Father as the sole and eternal generator. *"Ha-vom"* is literally *"the day."* It could mean *"this day,"* this particular point of time. If it were used adverbially, it could mean *"today,"* the *"hodie"* of the Vulgate. In each case, its meaning is to be determined from the context of the passage, in which it may be found. In the present instance, the character of the parallelism of the two clauses of verse 7th demands that it be interpreted as *"the ever-present."* In other words, *"the day,"* *"this day"* of the Douay, means *"from eternity."*

Since the whole structure of Ps. II. presupposes that the Person, addressed by Jehovah, in verse 7th, is already the Messiah as such, and, consequently, God Incarnate; and since the very reason of Jehovah's address is the manifestation of the cause of the absolute, and divine power of the Messianic King, it must be held that, in the clause—"This day have I begotten thee," as well as in the clause—"Thou art my son," there is question of the eternal generation of the Son, not of His generation in time from the Virgin. In a secondary, and metaphorical, but not in the primary, and literal sense, His Resurrection⁵⁰ is implied in the second clause, and fits in with the worship, and the trust due to Him in His glory. However, whatever interpretation of the words—"This day have I begotten thee" be adopted, all Catholics admit that it at least presupposes the natural, divine filiation, which all Catholics, without any reservation whatsoever, affirm to be explicitly stated in the words—"Thou art my son." This is amply sufficient for our purposes.⁵¹

In fine David represented Jehovah as saying that the Person, who became Messiah at His Incarnation, and who suffered in order to found His universal, and spiritual Kingdom, is the Eternal Son of God. All the other statements in the Canon of Esdras, which can certainly be shown to depict the Personal Messiah as the God-Man, should be allowed by any unprejudiced unbeliever to be correlated with this assertion of Jehovah, and explained accordingly. At least, those Messianic Predictions, which were discussed in the previous chapter, must be conjoined with it, and understood in its light. Of course, the Divine Sonship of the Messiah is not a fact, which immediately can come un-

⁵⁰Acts, XIII, 33; Rom. I, 4; I. Cor. XV, 25; Matthew, XXVIII, 18.

⁵¹On Ps. II, see Bellarmine, pages 12 et seq.; Corluy, vol. II, page 152 et seq.; Maas, vol. I, pages 161 et seq.

der the Knowledge derived from sense-perception. Nevertheless, it can be proven that God testified to it through the prophets. We have accepted, as the supreme test of the supernaturalness of our selected prophecies, the possibility of demonstrating their fulfillment. If the Divine Sonship of the Messiah be essentially connected with what we can verify in His regard, we have the right, and the duty to believe, and to proclaim that He is the Second Person of the Trinity, in whom the Divine Nature, and the Human Nature are hypostatically united.

CHAPTER III.

Third Point of the Minor Premise. Fulfillment of the Messianic Predictions in Jesus.

PERSISTENT REJECTION BY THE ORTHODOX JEWS OF JESUS AS THE MAN-MESSIAH.

The rabbinical Jews of the Christian Era have always clung to their hope of the Messiah. It is true that, shortly before the destruction of Jerusalem, Hillel the Younger, the president of the Sanhedrim, denied that Israel expected a Messiah. This, however, was an individual expression of despair. For, Hillel felt that the time foretold by the prophets as the epoch of the Messiah had elapsed. Having denied the Messiahship of Jesus, he saw no other course open, excepting the one, which he took.¹ During the century, which followed after the destruction of Jerusalem, certain rabbis vainly strove to defend the Jewish expectation of the Messiah against the arguments in favor of the claims of Jesus to the Messiahship, which were advanced by the Christians of the East. Some of these rabbis² asserted that it could be held that the Messiah had not yet come, because, according to their theory, the prophets had not defined the exact period of His

¹See Perrone, tome II, vol. 6, page 11.

²Perrone loc. cit., pages 21 & 22.

appearance in the world. But this interpretation of the Messianic Predictions was not acceptable, even to the Jews themselves, because it lacked the support of anterior tradition. Others of these rabbis³ put forth the hypothesis that the Messianic Predictions, while apparently absolute in their statements, were in reality conditional on the moral status of Israel at the period otherwise allotted to the advent of the Messiah; and, consequently, that His coming had been retarded by Jehovah, because of the hitherto sinful, and unworthy conduct of the nation. This hypothesis, however, failed to explain how the Messianic Salvation regarded the Gentiles, rather than the Jews, until the time came, when the remnant of Juda, and Jerusalem was to be saved. Hence, in general, the rabbinical, and orthodox Jews, from the time of Jesus down to the present day, have contented themselves with affirming that the period of the Messiah was definitely, and unconditionally foretold by the prophets; but, nevertheless, it has not yet been reached. Thus, even at present day, despite the remonstrances of the Reformed Jews, the strait-laced Jews of the synagogues, continue in their ancestral hope of the Man-Messiah of the official teaching of the Temple of the time of Jesus. They persist, after the fashion of their forefathers, but with somewhat greater caution, and secrecy, in repeating the calumnies, and blasphemies against Our Blessed Lord, which were originally in the unexpurgated Talmud.⁴ Centuries have not cooled off the hatred, and the slanderous spite, with which He is rejected as Messiah, as the Jews understand the word.

³Perrone, loc. cit., page 23.

⁴Fillion, op. cit., pages 269 & 270.

MODERN RATIONALISTS ON THE MESSIAHSHIP OF JESUS.

According to one of the modern rationalistic schools, Jesus never pretended to be the Messiah in any sense, even in that of Man-Messiah. At the head of this school may be placed Max Maurenbrecher, professor at Erlangen. According to his theory,⁵ Jesus was in fact a simple Jewish teacher, or doctor of the Law, who was satisfied with the title of "Son of Man." Strange to say, Maurenbrecher assumes that this title had nothing in common with that of Messiah. It is equally strange that he assumes that Jesus is not the founder of Christianity, which he endeavors to trace back to ancient, oriental notions which had infiltrated into the Jewish religion. He holds that Jesus, if He had lived in this age, would have been a kind of socialist. He also holds that the apostles imagined the Resurrection, and, consequently, invented the Messiahship of Jesus. However, most of the learned, free-thinking students of the Bible are not willing to go to the length of denying that Jesus is the Man-Messiah. They see no harm in conceding so much. But all of them, whether they call themselves Christians, or not, unite in denying that He is the God-Man Messiah, the Incarnate Son of God. Thus, in order to explain away the declarations of Divine Messiahship by Jesus, the well-known critic, William Wrede,⁶ has emphasized the idea of the "Messianic Secret." He says that Jesus never, either publicly, or privately, called Himself the God-Man Messiah. This fact was very embarrassing to those, who wrote the Gospels, especially that of St. Mark, and who undoubtedly believed Him to be such. Their belief, however, was subsequent to their convic-

⁵"Von Nazareth nach Golgotha," etc., Berlin, 1909, pages 151 et seq. See Fillion, pages 254 et seq.

⁶"Das Messiasgeheimniss in den Evangelien" Göttingen, 1901. See Lepin, page 131. Also Fillion, page 139, and *passim*.

tion of His Resurrection, and was founded upon it. If, however, He became Messiah by His Resurrection, He must have been the Messiah in expectation, but secretly, also during His lifetime on earth. Hence, it behooved the composers of the Gospels to likewise depict this "Messianic Secret" in some manner. Thus, came about those minglings of light and darkness, of open statements and reservations concerning the Messiahship, which were posthumous evolutions of primitive Christianity. However, the majority of the scholars in question admit outright the fact of the declarations of Divine Messiahship by Jesus; which they undertake to interpret in some superhuman, but not strictly divine sense. One favorite explanation is that of the "Eschatological Messiahship." Jesus is said to have united Himself so closely to the Heavenly Father, because of His persuasion of His second, and triumphant coming, when, with the irresistible assistance of Jehovah, He is to institute the universal, and everlasting New Sion. Some, who adopt this explanation, also add that Jesus borrowed these notions of His ultimate success from the Apocalypse of Esdras, and from other apocrypha of the Old Testament.⁷ As a working hypothesis, this explanation has been defended by Alfred Loisy,⁸ the hierophant of "Modernism." He says that Jesus⁹ declared Himself the Messiah, but only such. In His mind, the divinity of the Messiah merely meant the "providential function," which He was destined to exercise on the Kingdom of Heaven, at His final advent. Moreover, the Divine Messiahship and the Divine Sonship were equivalent to Jesus, but precisely because He was chosen by God as the sole agent in the

⁷Fillion, pages 277 et seq., and Lepin, pages 174 et seq.

⁸Loisy, "The Gospel and the Church," Eng. transl., 1908, pages 101-102.

See Fillion, pages 217 et seq.

⁹Loisy, op. cit., pages 102-108. See Lepin, pages 280 et seq.

establishment of the Eschatological, Messianic Kingdom. Thus, He believed Himself the Son of God, because He believed Himself the Messiah. He believed Himself the Messiah, because He was to be the King of the New Jerusalem. But, since the New Jerusalem was not to be founded until after His death, Jesus, during His lifetime on earth, was not yet properly Messiah. At most, He was then Messiah in a preliminary sense only. His consciousness of His Messiahship, or of its synonyme, the Divine Sonship, in no wise included the Incarnation of the Second Person of the Trinity now proposed in the Gospels. The transition from the metaphorical divinity; of which Jesus was cognizant, to the Incarnation of the Word, as stated, especially, in the Gospel of St. John, was the result of two influences, of which one was the employment of Greek words to express the Messiahship, while the other was the influx of the Neo-Platonic Philosophy of Gentile converts.¹⁰ Nevertheless, it must be conceded that there was "a species of intimate and ineffable permeation of the Man-Christ by God, as happened at the descent of the Holy Ghost upon Jesus, when receiving Baptism;" and, consequently, there was a conviction of relationship, and union with God in Jesus, which was unique in the history of the world.¹¹ But, while Jesus was aware of this kind of sonship before He began to preach, He practised reserve in its manifestation, for the reason that He was awaiting the Father's pleasure in fulfilling the promise of establishing the Messianic Kingdom. Hence, He did not openly, and absolutely acknowledge His Messiahship, until brought before the Sanhedrim at His last hour on earth. However, He then plainly affirmed that "the

¹⁰Loisy, *op. cit.*, pages 192 et seq. & 214.

¹¹Loisy, "Autour d'un petit livre," pages 117, 134, 155. "Le Quatr. Evang.," page 38.

Son of Man" was yet to appear with the divine characteristics of the Messianic King.¹²

However, if the declarations of Jesus about His Divine Messiahship are allowed to rest as authentic, and if He be presumed to be truthful, how can His "Messianic Consciousness," even if minimized to that of the eschatological office of "the Vicar of God," be supposed to have developed psychologically? This is the great problem of the whole aggregation of more conservative rationalists. Honestly, and frankly put, the question is this—How did Jesus deceive Himself into the belief, which He expressed in the terms of the God-Man Messiahship? Usually, these critics agree with Adolph Harnack in saying that "an inner event, which Jesus experienced at his baptism, was, in view of the oldest tradition, the foundation of His Messianic Consciousness."¹³ Some, however, with Loisy,¹⁴ claim that this consciousness was determined, but not originated at the Baptism of Jesus. They say that the account of the Baptism was symbolical, but, nevertheless, was likewise explanatory of a decisive moment in the life of Jesus. All, however, say with Harnack that an antecedent notion of some kind of exceptional, and superhuman filiation was converted in the mind of Jesus into the concept of Divine Messiahship. While differing somewhat on the details, all assign Him a purely human parentage, but with an environment of great piety, and of extraordinary interest in the Messiah of the prophecies, and of the Galilean synagogues. Born in such surroundings, and naturally reflective, and introspective, His dawning intelligence worked over His vocation in the world, and over His capabilities of

¹²Loisy, "Les Evang. Synopt," Paris, 1907 & 1908, vol. I, pages 192, 212 & 213, 231 & 232, 242. Lepin, pages 473 et seq.

¹³Harnack, "What Is Christianity," Eng. transl., London, 1896, page 149.

¹⁴Loisy, "The Gospel and the Church," page 105; "Les Evang. Synopt." vol. I, page 408.

doing some good for Israel. As He grew older, in addition to His mental qualifications, He evinced a beautiful, and loving disposition. Thus, He alone, of all the Jews, came to look upon God, not as the Awful Jehovah, but as the Heavenly Father, with whom His own spirit was in constant communication. Thus, He persuaded Himself that the Father dwelt in Him, and permeated His very being. In this way, after some profound movement of His soul, at the occasion of His Baptism, which, at least, settled His conviction that He was to be the Saviour, the Messiah, He became prepared to accept all the consequences of preaching the Kingdom of Heaven. During the stress of the circumstances of His mission, He acquired the beliefs of failure and death in this life, but of success at His second advent. Yet, despite the erroneous conclusions, at which He arrived, and in which He died, He was normal, sane, the perfection of moral goodness, and the greatest teacher of the love of God and of man.¹⁵

JESUS HIMSELF ON HIS MESSIAHSHIP. HIS DECLARATIONS AND USE OF THE PROPHECY-ARGUMENT.

The class of critics, which we have been considering, admits that Jesus declared Himself the God-Man Messiah. Nevertheless, it may be well to dilate on the fact that He did so, both privately and publicly, besides likewise making use of the Prophecy-Argument. What follows, however, is not intended as a scientific exposition of the authenticity, and of the meaning of the declarations of Jesus. Such exposition will be afforded later. Here, the historicity of the Gospels is presumed,

¹⁵See Lepin, pages 139 et seq.; 215 et seq.; 222 et seq.; 233 & 234; and 479 et seq. Also Fillion, 194 et seq.; 211-213; 217 et seq.; 223-225, and *passim*.

since the present stage of our course of reasoning does not absolutely demand the introduction of what Jesus said about His Messiahship. Moreover, the meaning of what He said on that point will be sufficiently set forth here to effect what is aimed at at this juncture. Shortly after the Baptism, and the Temptation, Nathaniel said to Jesus,—“Rabbi thou art the Son of God, thou art the King of Israel.” Nathaniel evidently meant that He was the Messiah, “of whom Moses in the law, and the prophets did write.” Jesus accepted this title. For He said,—“Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And he saith to him: Amen, amen I say to You, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man.” (John, I., 45-51.) At the beginning of the second year of His Public Life, at Jacob’s Well in Samaria, Our Blessed Lord conversed with the Samaritan woman. “The woman saith to him: I know that the Messias cometh (who is called Christ): therefore when he is come, he will tell us all things. Jesus saith to her: I am he, who am speaking with thee.”¹⁶ On the occasion of the Second Pasch, He made solemn, and public use of the Prophecy-Argument. “Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of me. And you will not come to me that you may have life I am come in the name of my Father, and you receive me not. Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also: for he wrote of me.”¹⁷ This reasoning was in accordance with what He added,

¹⁶John, IV, 1-43. See Didon, “Jesus Christ,” Eng. transl., Philadelphia, 1891, vol. I, pages 210 et seq.; Le Camus, vol. I, pages 315 et seq.
¹⁷John, V, 39-47. Le Camus, vol. I, pages 242 & 243.

perhaps a month later, in the Sermon on the Mount. "Do not think that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill." (Matthew, V., 17). In June, after the raising from the dead of the widow's son, at Naim, He made the following answer to the two disciples sent by John the Baptist from his prison. "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them."¹⁸

In this indirect, but sufficient answer, Our Blessed Lord proclaimed Himself the Messiah, by pointing out that His works were the fulfillment of the words of Isaias, XXXV. In September, He entered the synagogue, at Nazareth, on the Sabbath, and read from Is. LXI., 1 and 2, about the functions of the Messiah, the Anointed of the Lord. "And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them: This day is fulfilled this scripture in your ears."¹⁹ His hearers, although they understood the application made of this prophecy by Our Blessed Lord to Himself, were not, however, impressed by the truth of His words. In July, after the Third Pasch, near Caesarea-Philippi, He inquired of His disciples²⁰ "Whom do men say that the son of man is?" Having heard their response, He inquired further—"But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou Simon Bar-jona: because flesh and blood hath not revealed²¹ it to thee, but my Father,

¹⁸Matthew, XI, 2-6; Luke, VII, 19-23.

¹⁹Luke, IV, 16-30. Le Camus, vol. I, pages 350 et seq.

²⁰Matthew, XVI, 13-17. Le Camus, vol. II, pages 144 et seq.

²¹Didon, vol. I, pages 463 & 464; Lepin, pages 167, 374 & 375. See Batifol, "Primitive Christianity," Eng. transl., New York, 1911, pages 75 et seq.

who is in heaven." This passage is striking, and conclusive by itself. No other declaration of the Messiahship of the God-Man by Jesus would be needed. Moreover, what immediately follows it, proves that Jesus prepared for the continuance of his Kingdom, or Church, under a visible head, until the end of time. The bearing of this fact upon the previously noted theory of the merely "Eschatological Messiahship" needs no comment. "And I say to thee: That thou art Peter: and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matthew XVI., 18 and 19). The result is that Harnack and his school see no other alternative but to gratuitously deny the authenticity of Matthew, XVI., 16-19; and to assert that the original, and true version has been preserved in Mark, VIII., 27-29, and Luke, IX., 18-20.

On the last, and great day of the Feast of the Tabernacles in September, "Jesus stood and cried, saying; If any man thirst, let him come to me, and drink. He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of living water." (John, VII., 37 and 38). This was a public proclamation that He was the Saviour, or Messiah. Every day at dawn, during the octave of this feast, a priest, accompanied by a procession of people, went down to the Fountain of Siloe, and drew from it three measures of water in a golden vase. Then, to the music of trumpets, and cymbals, all returned with him to the Temple. While he poured the water on the altar, Levites chanted—"You shall draw waters with joy from the fountains of the Saviour." Is. XII., 3. It was immediately after this

ceremony, that Jesus made His proclamation "of the spirit which they should receive, who believed in him." (John VII., 39). The next day, He "spoke to them saying: I am the light of the world: He that followeth me, walketh not in darkness, but shall have the light of life. The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true. Jesus answered, and said to them: Although I give testimony of myself, my testimony is true; for I know whence I came, and whither I go. I am one that give testimony of myself: and the Father that sent me giveth testimony of me. They said therefore to him; Where is thy Father? Jesus answered: Neither me do you know, nor my Father; "if you did know me, perhaps you would know my Father also." (John, VIII., 12-19). The importance of these declarations of Our Blessed Lord are evident. They, as it were, solidify the reasoning of the Prophecy-Argument. It is plain that Jesus asserts that God, Jehovah, is His Father. It is also plain that He asserts that God, the Father, testifies for His Son. The precise character of His Father's testimony is not stated. But the whole context of chapters, VIIth, and VIIIth of St. John's Gospel shows that the Father's testimony includes the Messianic Predictions of the prophets, particularly of Moses.

Towards the end of September, Our Blessed Lord uttered the parable of the good shepherd (John, X., 1-21). In this common, Jewish method of teaching by analogy, and illustration, He applied to Himself the Messianic Predictions in Ezechiel, XXXIV., and XXXII., and in Zacharias, XIII. Thus, He proclaimed Himself the door, by which alone men go to the Father.

He is the Saviour. By His grace alone men enter the Kingdom. By his merits alone, is there accession to heaven. Moreover, in accordance with Isaias, LIII., and Psalm XXI., He lays down His life by His own will, and power, despite the apparent success of the "council of the malignant" (Wisdom, II.). For, He is the Son of God, doing the will of His Father, because He and the Father love each other. Further, He has the power, which is necessarily divine, of taking up His life again in His Resurrection.^{21a} It is vain for Loisy, and others to say that He learned of His suffering, and death by a mere human prevision of what must follow, if He persisted in defying the chief priests, ancients, scribes, and Pharisees in their citadel of Jerusalem. He foretold His Passion to His disciples just after the Transfiguration (Luke, IX., 44 and 45; Mark, IX., 30 and 31; Matthew, XVII., 21 and 22). He did the same after the Confession of St. Peter, (Matthew, XVI., 21-28; Mark, VIII., 31-39; Luke, IX., 22-27). What He said, at Capharnaum, in September after the Second Pasch, about the sin against the Holy Ghost, (Matthew, XII., 31-37; Mark, III., 28-30) in the scribes and the Pharisees, shows that He then knew what was to happen to Him at their hands. So, likewise, He exhibited similar knowledge in the parable of the bridegroom, uttered at Capharnaum, just before the Second Pasch. (Matthew, IX., 15; Mark, II., 19 and 20; Luke, V., 34 and 35.) In fact, but obscurely, He exhibited it at the First Pasch, in the Temple, by His reference to the destruction of the Temple of His Body, and to His subsequent Resurrection. In fine, His foreknowledge of the details of what He was to suffer from

^{21a}See Le Camus, vol. II, pages 270 et seq.

the future malice of free agents could not have been the result of mere human conjecture.

“And it was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon’s porch. The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.” (John, X., 22-24.) Here was an official interrogation, although made in bad faith, and in the effort to ensnare Him in His speech. The Gospel of St. John, being the bane of rationalistic critics, is usually blotted out, as far as the credibility of its account of the discourses of Jesus is concerned. However, these critics hesitate over the complete expurgation of the passage from St. John, which we are to look at here, precisely because they think that they can find the original notion of Jesus in a metaphorically Divine Messiahship, apparently defended by Him in verses 34-36. Nevertheless, in so far as they admit the historicity of the relation of the words of Jesus and of the conduct of “the Jews,” or emissaries of the Sanhedrim, such critics afforded their own refutation. Realizing the spirit prompting the question asked of Him, “Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me.” (v. 25). No more forcible, and logical answer could have been given. If His Father permitted Him to do works requiring Divine Omnipotence for their accomplishment; and to do such works in confirmation of the truth of His declarations about Himself, the Father necessarily testified to the Divine Sonship of His Christ. Then, after affirming His power, arising from His Divine Sonship, to give life everlasting to those, who are His sheep, He subjoined —“I and the Father are one” (v. 30). This was an

asseveration that the Son and the Father are two distinct persons in the One God. "The Jews then took up stones to stone him" (v. 31). Moreover, they themselves assigned the reason of their action. "For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God" (v. 33). Could any assertion be plainer? They knew that He claimed to be God. They refused to believe it, and were ready to kill him. They could not deny the fact of His miracles; but, in their perversity, they attributed those miracles to Beelzebub. Yet, they were good works, and they were performed in confirmation of His statements of His Divine Sonship. Hence, logically, they should have said that they were about to stone Him for His works, as well as for His words. For, if He had falsely called God to witness to the truth of His words, He must likewise have falsely assumed power from the Father to do what seemed to be divine deeds. However, seeing Jesus on the point of further utterance, they paused, awaiting a possible explanation satisfactory to themselves. Yet, He did not add that He was not God, and had never pretended to be God. He led them on, by an argumentum ad hominem, to listen again to what He had said previously. "Is it not written in your law: I said you are Gods? If he called them Gods, to whom the word of God was spoken, and the scripture cannot be broken; Do you say of him whom the Father hath sanctified and sent into the world; thou blasphemest, because I said, I am the Son of God?" (v. 34-36). Jesus used the words "law", and "scripture" here, in a general sense, as designating all the inspired writings, which served for the intellectual, and moral guidance of the Jews. The particular reference was to Psalm LXXXI., 6. His argument was that, on the authority of the "law", He could, even if

not God, attribute to Himself without blasphemy the name of God. For, if Asaph could call the judges of Israel "gods", how much more rightly could the Messiah, the Anointed of God, take to Himself the name of God. For, the Messiah had been "sanctified and sent into the world" by the Father. Consequently, before coming into the world, He had conferred with the Father, and had accepted the mission of the Redemption. Therefore, before coming into the world, He had existed as the Son. There is no other possible interpretation of the 36th verse. Jesus then returned to His original declarations. "If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I am in the Father." (v. 37 and 38). Apart from everything else, there can be no doubt about the final impression left on the minds of "the Jews" by this discourse of Jesus. For, "they sought therefore to take him: and he escaped out of their hands" (v. 39). Certainly, if He had mitigated His claim down to a merely metaphorical Divine Messiahship, this would not have happened, since "the Jews" had not yet perfected their plans for His secret capture.²²

On Wednesday before the Crucifixion, Our Blessed Lord publicly, solemnly, and voluntarily professed Himself "Ha-Adon" of Psalm CIX. He did this in the Temple, and in an address to the Pharisees themselves, the most active, and implacable members of the "council of the malignant." It is strange that the critics pass so lightly over this plain, and strong declaration that He is the God-Man Messiah, the Second Person of the Trinity, who became Incarnate as the Messianic Priest-King. It is remarkable also that so little atten-

²²See Le Camus, vol. II, pages 346-348.

tion is paid to the bearing of this declaration upon His subsequent statements about "the Son of Man" before Caiphas, and before the Sanhedrim, "What think you of Christ? Whose son is he?" They say to him, David's. He saith to them: How then doth David in spirit call him Lord, saying: The Lord said to my Lord: sit on my right hand, until I make thy enemies thy footstool? If David then called him Lord, how is he his son?"²³ "No man was able to answer." Yet, all understood that, according to some meaning underlying Psalm CIX., Jesus, in some way, identified Himself with God. For, they were of those, who had framed the official teaching of the Temple. According to that teaching, the Messiah was "the Son of David." In this regard, that teaching accorded with the Messianic Predictions. Moreover, they knew well that Jesus had taken to Himself this Messianic title of "Son of David." In that name, Jesus had performed miracles. Thus, as "Son of David", He had cured the two blind men at Capharnaum;²⁴ He had driven the devil out of the daughter of the woman of Canaan;²⁵ and He had given sight to the blind man at the entrance of Jericho.²⁶ Above all, as "Son of David," (Matthew, XXI., 9) He had made His triumphal entry into Jerusalem.²⁷ Therefore, they understood Jesus to claim the divinity of Ha-Adon.

The response of Jesus to Caiphas, which is admitted to be authentic by many rationalistic critics, is found in St. Mark, XIV., 60-64. The high-priest asked—"Art thou the Christ, the Son of the blessed (God)? And Jesus said to him: I am. And you shall see the son of man sitting on the right hand of the power of God,

²³Matthew, XXII., 41-46; Mark, XII., 35-37; Luke, XX., 41-44.

²⁴Matthew, IX., 27-31.

²⁵Matthew, XV., 21-28; Mark, VII., 24-31.

²⁶Luke, XVIII., 35-43.

²⁷Matthew, XXI., 1-9; Mark, XI., 1-7; Luke, XIX., 29-38; John, XII., 36-38. Also Le Camus, vol. III., pages 87-90.

and coming with the clouds of heaven." It is said that the answer of Jesus, who claimed to be no more than "the Son of Man," shows that the high-priest did not refer in his question to such sonship, as would be competent to the Second Person of the Trinity. But, if by the title of "Son of Man," Jesus merely intended to confess Himself an ordinary human individual, or, even, an eschatological, and metaphorically divine Messiah, why did the high-priest accuse Him of blasphemy? Why did the assembly judge Him deserving of death? The issue was a religious one. Jesus asserted that God was His Father. His hearers realized that then and there, but in some unfathomable manner, He claimed divinity. "Art thou the Christ, the son of the blessed (God)?" "I am." The subsequently added title of "the Son of Man," which Jesus had used, throughout His public ministry, as a personal appellation, detracted nothing in their ears from His claim of Divine Sonship. They knew that He had made it equivalent to the Messianic name of "Son of David;" while, on the previous Wednesday, He had proven that, despite that modest name, He was in reality "Ha-Adon." His choice of the appellation of "the Son of Man" was doubtless based on Daniel, VII., 13. In His answer to Caiphas, the reference to that passage is certain. So, likewise, in His declarations, just before the Transfiguration, that "the son of man shall come in the glory of his Father with his angels"; and that "he that shall be ashamed of me, and of my words, of him the son of man shall be ashamed, when he shall come in his majesty, and in that of his Father, and of the holy angels";²⁸ and, finally, in the description, which He, on the Wednesday of Holy Week, gave of Himself at the Last Judgment.²⁹ Moreover, what follows that description in St.

²⁸Matthew, XVI, 24-28; Mark, VIII, 34-39; Luke, IX, 23-27.

²⁹Matthew, XXV, 31.

Matthew about the reward to the good, and the punishment of the wicked so evidently pre-supposes the earthly ministry of the Messiah, that it would suffice in itself to refute the theory of the mere "Eschatological Messiahship." Further, the divine power, and authority, which the "Son of Man" is to have at the Last Judgment, was previously exercised by Him, while on earth. Thus, "the Son of Man hath power on earth to forgive sins";³⁰ and "the Son of Man is lord even of the sabbath".³¹ Therefore, even in St. Mark, XIV., 60-64, taken by itself, the title of "Son of Man"³² was neither meant, nor understood to be a disclaiming of eternal, Divine Sonship. Besides, it is only justice that all the accounts of the answers of Jesus to Caiphas, and to the Sanhedrim should be correlated, and judged of together. The resultant of this procedure is the conclusion, that, even apart from what He said as "Son of Man", He directly declared Himself the Second Person of the Trinity,

Moreover, His use of the Prophecy-Argument did not terminate with His violent death. Although the rationalistic critics do not admit the fact of the Resurrection, we shall, nevertheless, recall His applications of the Messianic Predictions made to Himself after that event. On the road to Emmaus, He said to the two disciples—"O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory. And beginning at Moses and all the prophets, he expounded to them in all the scriptures, the things that were concerning him." (Luke, XXIV., 25-27). At Jerusalem, just before His Ascension, He

³⁰Matthew, IX, 1-8; Mark, II, 1-12; Luke V, 17-26.

³¹Matthew, XII, 1-8; Mark, II, 23-28; Luke, VI, 1-5. See also Didon, vol. I, pages 314-316.

³²See Lépin, pages 5-4, 93-95, 130, 157 et seq., 196 & 197.

said to the eleven,—“These are the words, which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures.”³³

In fine, it has been demonstrated that Jesus, both privately, and publicly declared Himself the God-Man Messiah, besides making use of the Prophecy-Argument. We are told by the critics, who admit the fact of these declarations that Jesus was truthful. Therefore, what Jesus said, He believed to be true. We are also told that He was sane, and, even wise, and learned in the Scriptures, and the greatest of all teachers of the religion of the love of God, and of man. But, if He were sane, how could He deceive Himself into the belief that He was the God-Man? “*Humanum est errare.*” A sane man can, and does make errors of judgment, and mistakes of conduct. But no sane man could believe Himself to be God made flesh, and act the part. If a man supposed to be sincere, were to so persuade himself, and call on others to acknowledge such a claim, he would be necessarily treated as religiously insane. If he were not sincere, he should be imprisoned, as the most dangerous kind of an impostor upon the simple-minded, and credulous. Therefore, since Jesus was sane, as well as truthful, despite the extraordinary, and exceptional import of His declarations about Himself, nothing logically remains but to admit that He did not deceive Himself, any more than His hearers. Therefore, it should be admitted that He is the Eternal Son of God, who became Messiah at His Incarnation, Redeemer, and Judge on the Last Day. He Himself offered the test of His claims, and of His Father’s testi-

³³Luke, XXIV, 44 & 45. See also Mark, XVI, 14; also Le Camus, vol. III, pages 471 et seq., and 483 et seq.

mony to their truth, in the character of His works. But, of course, the critics in question evade, in one way or other, the admission of the truly miraculous character of those works. However, we, for our part, are justified in asserting that the so-called problem of the "Messianic Consciousness" is a mere figment of the imaginations of men, learned enough, but, somewhat like the scribes, and Pharisees, blinded by their obstinate adherence to their own preconceptions against the possibility of the really divine in Jesus. In treating of the declarations of Jesus, we have sufficiently refuted the fallacy of the "Eschatological Messiahship." The problem of the "Reserve of Jesus"³⁴ about His Messiahship, especially during the earlier stages of His Ministry, is a real one; but it is of minor, not of capital importance. It pales into insignificance before the fact that He is the God-Man Messiah, who must have had good reasons for the course, which He followed in His revelations of Himself. May we not be allowed to observe here, that humanly speaking, there would not have been need for Him to do more than assert that He is the God-Man Messiah? If God really testified through the Messianic Predictions that His Christ is the Incarnate Son of God; and if Jesus really gave trustworthy testimony that He is Jehovah's Christ, there was no necessity for declarations of His divinity independently of His Messiahship.

PROOF OF THIRD POINT OF MINOR PREMISE FROM THE TESTIMONY OF THE WRITERS OF THE NEW TESTAMENT.

God really testified through the Messianic Predictions that His Christ is the Incarnate Son of God. Those prophecies hang together. The numerous cita-

³⁴See Lepin, pages 129-131, 143-150, 165-167, 168, 183, 235-236.

tions above made from them show how completely the utterances about the God-Man Messiah pervade the other utterances about His birth, time of advent, mission and death. Indeed, the divinity of "Ha-Adon" is the keystone of the whole collection. On the other hand, if the utterances about His birth, and other circumstances, which are capable of experimental verification, have been fulfilled, so, likewise, have been fulfilled the prophecies, which by themselves are incapable of sense-perceived substantiation. For, foreknowledge of the one kind is just as supernatural as the other. Revelation from God was absolutely necessary in either case. Nor can anyone, who admits the existence, and attributes of the Personal God, suppose for an instant that He would allow errors, or deceptions, to be mixed in integrally, and essentially with predictions, which were otherwise fulfilled. A fortiori, He could not allow the Divine Sonship of the Messiah, unless it were so, to be foretold, and received until the end of time, as the very substance of what concerned the character of His Christ. Hence, if we can prove the fulfillment in Jesus of what lies within the domain of history in the predictions about the Messiah, His Divine Sonship must be likewise, and simultaneously be conceded. It must be granted that God testified that Jesus is His Christ, the Incarnate Son of God. Further, apart from the declarations, and works of Jesus Himself, there is the testimony of the writers of the New Testament about the Messiahship of Jesus. Even if their inspiration be denied, their testimony, which has been preserved with the greatest care, is a part of human tradition, which cannot be neglected. Those writers afford to all men of good sense, and good will, not only what they personally believed about Jesus, but also what they, as eye-witnesses, saw fulfilled from the prophets

in Jesus. Consequently, as far as His divinity is concerned, why not conclude—"ab esse ad posse valet illatio"? But not all the writers of the New Testament were eye-witnesses. True, although all were of the Apostolic Age. Yet, what the eye-witnesses have left is enough. If what the others adduce, be regarded as merely confirmatory, we do not object. In the presumption that all were sincere, the eye-witnesses, at least, are safe from the charge of credulity. They were influenced by the official teaching of the Temple about the Man-Messiah, and his battles for Juda, and Jerusalem. They could not understand the sufferings of the Messiah, until after they had been persuaded by tangible evidence of the fact of the Resurrection. Not till after the Ascension, did they have light on the spirituality of the Messianic Kingdom. Not till after the happenings on Pentecost, did they have the truly apostolic spirit towards the proclaiming of the name of Jesus, Redeemer, and Incarnate Word. Later, they, and their contemporaries produced the New Testament, in full conviction that Jesus is the God-Man Messiah.

FULFILLMENT IN JESUS OF MICHEAS, V., 2.

St. Matthew gives testimony that, in accordance with Micheas, V., 2, Jesus was born in Bethlehem of Juda, and in such circumstances as to prove Him the Messiah. "The wise men" seek the "King of the Jews" at Jerusalem, because of "the star, which they had seen in the East." The chief priests, and scribes cite the prophecy of Micheas to Herod. They do not do so literally, and fully. But they do so sufficiently to convince Herod, as well as themselves, that Bethlehem of Juda is the birthplace assigned to the Messiah. For, it is Herod himself, who sends "the wise

men" to Bethlehem. The character of their adoration of the child may be disputed. Nevertheless, in some way, "the wise men" knew of the coming "King of the Jews," or the Messiah. They were guided to an infant, both before, and after seeing Herod, by something called "a star"; "and falling down they adored him." No regal splendor, and pomp surrounded that little child, helpless, and destitute to all outward appearance; and, yet, they fell down, and adored Him. This was extraordinary. It was homage to the Messianic Child; and it seems to have been divine worship. The warning of Joseph by the angel of the impending slaughter of the innocents was also extraordinary. Moreover, St. Matthew assures us that the remaining of the Holy Family in Egypt was for the accomplishment of Osee, XI., 1.—"Out of Egypt have I called my son."³⁵

St. Luke³⁶ also testifies that Jesus was born in Bethlehem, and, likewise, mentions events indicative of His Messiahship, which, however, were anterior to those noted by St. Matthew. Thus, he tells us that an angel of the Lord stood by the shepherds of Bethlehem, who were keeping watch over their flocks on the night, when Jesus was born, and said to them—"this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the child wrapped in swaddling clothes, and laid in a manger." Moreover, he adds that, after the multitude of angels appearing, and saying "Glory to God in the highest: and on earth peace to men of goodwill," had departed into heaven, the shepherds went, and found the child, by means of the sign vouchsafed to them. Since both St. Matthew, and St. Luke inform us that Jesus was born in Bethlehem, there is nothing

³⁵Matthew, II, 1-15.

³⁶Luke, II, 4-20.

to the theory of Renan, and others, who claim that He was born at Nazareth. Jesus was constantly called a "Nazarite;" and the inscription, "Jesus of Nazareth" was placed on the Cross. But the term "Nazarene" was contemptuous. It was so applied to Jesus by the scribes, and Pharisees. Nazareth itself was so belittled by the Judaeans that Nathaniel could ask—"Can anything of good come out of Nazareth"? (John, I., 46). But Nazareth was not "the city of David" mentioned by St. Luke, (II., 4). As far as Mary, and Joseph were concerned, St. Luke (II., 39) could write of "their city Nazareth," not only as their place of abode, but also because they had been betrothed there; and, one year later, had gone through the Jewish ceremonies of marriage there.³⁷ Moreover, Jesus, as a child, and as a young man, belonged to Nazareth, "where he was brought up" (Luke, IV., 16). But, if we can believe St. Luke, II., 39 and 51, and St. Matthew, II., 23, why not also St. Matthew, II., 1, and St. Luke, II., 4-7, and 15 and 16? Finally, since both St. Matthew, and St. Luke assure us that Jesus was born in Bethlehem, under exceptional conditions, which verified His Messiahship; and since, in consequence, the tangible portion of Micheas, V., 2, was fulfilled in Jesus, the line of reasoning premised by us warrants us in adding that, besides His birth in time, "his going forth is from the beginning, from the days of eternity."

FULFILLMENT IN JESUS OF ISAIAS, VII., 14.

Despite assertions to the contrary, St. Luke testifies that the Mother of Jesus, as Man, was a Virgin, while St. Matthew explicitly testifies that Isaias, VII., 14, was fulfilled in Jesus and Mary. St. Luke (II., 1-7)

³⁷See Didon, vol. II, page 423.

says that, when Jesus was born, Mary and Joseph were at Bethlehem, instead of at "their city Nazareth," because of a Roman decree of enrolment, carried out in Judaea by Quirinius (Cyrinus). Difficulties have been raised both against the fact of such an enrolment in such a subjugated province as Judaea, and against its execution then and there by Quirinius. However, the Gospel narrative stands.³⁸ But, if it be allowed to stand, we are told that it shows that Mary and Joseph must have been married in the ordinary sense of the word. Indeed, St. Luke (II., 39-52) is said to affirm this, by his account of Jesus, and of "his parents" at Nazareth, together with his account of what happened at the going up into Jerusalem, on the occasion of the Pasch, "when he was twelve years old." It is claimed that the response of Jesus that He must be about His Father's business (verse 49th) was not understood by "his parents" (v. 50th). But, if so, why did Mary keep "all these words in her heart" (v. 51st), instead of asking Jesus what He meant? Any ordinary mother, hearing her child "twelve years old" apparently denying the paternity of his father could not have refrained from astonishment, and inquiry into such an extraordinary procedure.

St. Luke (III., 23-28) gives a genealogy, which is apparently brought down to Joseph, as if the latter were the natural father of Jesus. But, at the outset, in verse 23rd, he combats such an error. Jesus, "being, as it was supposed, the son of Joseph", was not to be deemed so in reality. For, in the two preceding verses, His Divine Sonship had been described as manifested in a visible, and audible manner. "Jesus also being baptized and praying, heaven was opened; And the Holy Ghost descended in a bodily shape, as a dove upon

³⁸See Section II of this work, Chapter I, page 172.

him; and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased." Hence, since Mary and Joseph were near akin, St. Luke, in a way intelligible to his contemporaries, but obscure to us, must have delineated the relationship of Mary, as well as of Joseph, to the house of David. The same holds true of the genealogy, which is given in St. Matthew, (I., 1-17), but which differs somewhat from that in St. Luke. Doubtless, St. Matthew and St. Luke utilized tables of "the generation of Jesus Christ, the son of David, the son of Abraham," which arrived at the same goal, but by two slightly divergent roads. Both of them certainly aimed to trace the descent of Jesus as Man through Joseph, His reputed father, according to the Law, and, simultaneously, through Mary, His Mother, according to the flesh.³⁹ Certainly, also, St. Matthew, in proving the fulfillment in Jesus of Isaias, VII., 14, plainly, and conclusively demonstrates that St. Joseph was merely the foster-father of Jesus. Yet, this in itself was a unique privilege before God, and men. If St. Matthew was not personally acquainted with St. Joseph, who seems to have died before the Public Ministry of Jesus began, he surely knew Mary well. Hence, he could, and did get the facts about "the generation of Jesus Christ" from her. This much must be conceded by those, who will not see a divine origin of knowledge in him. Moreover, if anything in the Gospels is historical, it is the absolutely upright character of Mary. It would be useless to argue with any, who would attempt to impeach her testimony. Indeed, this phase of the Gospel narrative so impressed one infidel scientist in this country, that, a few years ago, he propounded the theory of the possibility of natural, human partheno-genesis.

³⁹See Didon, vol. II. Append. C. Also Le Camus, vol. I. pages 145 et seq.

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This is the testimony of St. Matthew (I., 18-23). "Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Although the wording is not exactly identical, verse 23rd is surely a repetition of Isaias, VII., 14. Therefore, Mary is the Virgin as such, and by excellence. Jesus is "Emmanuel." Hence, according to the true meaning of Isaias, VII., 14, as previously explained, and according to the mode of its fulfillment, demanded by the present line of argumentation, Jesus is in fact "God with us." Moreover, from the fulfillment of Isaias, VII., 14, taken together with Micheas, V., 2, it follows that He was Messiah from His Incarnation.

FULFILLMENT IN JESUS OF DANIEL, IX., 24-27,
ON THE DATES OF THE PUBLIC ADVENT,
AND THE VIOLENT DEATH OF "THE
MESSIAS, THE PRINCE."

We may recall that Daniel, IX., 24-27, predicted, especially, the date of the Public Advent of the Mes-

siah, and, consequently, of His Violent Death. The Gospels afford the data of the time of the Crucifixion, and, consequently, of the Public Advent of Jesus. Thus, the Gospels testify to the fulfillment in Him of Daniel's prophecy, because the dates foretold regarding "the Holy of Holies", or "the Messiah, the Prince," are verified in Jesus, "the Son of the most High," of whose "kingdom there shall be no end." (Luke I., 32 and 33).⁴⁰ Daniel affirmed that $7 + 62$ sevens of years, or 483 years, were to elapse from the time of the issuing of the decree of Artaxerxes to rebuild Jerusalem, up to the time of "the Messiah, the Prince." Since the time of "the Messiah, the Prince" evidently regarded His appearance as "Prince," or King, about to establish the Spiritual, Messianic Kingdom of the 24th verse of the prophecy, it presumed Him already a full-grown man, and, consequently, according to Jewish law, and custom, 30 years old. The date of the decree of Artaxerxes was B. C. 457. Deduct this from 483, and the result is the year 26 of the Christian Era. Hence, the date of the Public Advent of the Messiah was to be A. D. 26. Moreover, in the middle of the 70th seven of years, or $31\frac{1}{2}$ years after His Public Advent, the Messiah was to be violently put to death; and, in consequence, the Mosaic Ritual was to be abolished; and, later, the city, and the Temple were to be destroyed by the Romans under Titus.

According to the four Gospels, Jesus, who claimed to be the Messiah, was violently put to death, at Jerusalem. He was crucified. The date of the Crucifixion was the 15th of Nisan, or 7th of April, A. D. 30. It took place during the reign of Tiberius, while Pontius Pilate was procurator of Judaea, And, consequently, between A. D. 26 and 36. Since Caiphas yet held the

⁴⁰See also John, XVIII, 33-40, and XIX, 19.

office of high-priest, it likewise took place before A. D. 34, when the latter was deposed. Further, it occurred on a Passover, or 15th of Nisan, which was a Friday. St. Mark, XV., 42, St. Luke, XXIII., 54-56, and St. Matthew, XXVII., 62, testify to the fact that the Crucifixion Day was a Friday. But this Friday was a Passover, or 15th of Nisan. This is proven by the fact that, as the Law prescribed, Jesus had eaten of the Paschal Lamb, on the evening before the feast itself.⁴¹ St. John agrees with the other Evangelists in affirming that Crucifixion Day was a Friday in XIX., 31 and 42. Nor does he contradict their assertion that this Friday was a Passover, either in XIX., 14, since "preparation" implied the day before the Sabbath; or in XVIII., 28, since the eating on the Passover meant, not only the consumption of the Paschal Lamb itself, but also of the voluntary sacrifices offered according to the Law,⁴² especially on on the morning of the 15th of Nisan. Besides, even if this were not so, the inhabitants of Jerusalem, in the time of Our Blessed Lord, had already the custom of eating the Paschal Lamb on the feast-day itself, although outsiders were yet restricted to so doing on the evening before it. Indeed, later, according to the Talmud, the Jews extended the time of eating the Paschal Lamb into a full week. Moreover, this Passover, which was on a Friday, fell on the 7th of April, 783 of the Roman Era, or A. D. 30. For, between the years A. D. 28 and 33, the extreme dates, set by critics for the Crucifixion, this was the sole year, when the Passover was on a Friday. Therefore, it is practically certain that Jesus was crucified, at Jerusalem, on the

⁴¹St. Mark, XIV, 12; Luke, XXII, 7; Matthew, XXVI, 17, and John, XIII, 1, and XIX, 31 & 42.

⁴²See Exod., XXIII, 15 and XXXIV, 20; Deut., XVI, 16.

7th of April, A. D. 30.⁴³ Moreover, the "council of the malignant," which rejected Him as Messiah, accused Him to Pilate as a pretender to royal power over the Jews. Further, the inscription on the Cross was "Jesus of Nazareth, King of the Jews." Pilate put it there, and refused to remove it. Thus, like "the council of the malignant" itself, he was unconsciously an instrument for the working out of the Will of the Father. Besides, taking the Gospel of St. John as the basis, and filling in from the Synoptics, especially from the Gospel of St. Luke, we find that Jesus exercised His Public Ministry for 3½ years.⁴⁴ Therefore, He made His Public Advent in the fall of A. D. 26. Its occasion was His Baptism, when, according to St. Luke, III., 23, He "was beginning about the age of 30 years." St. John the Baptist (John, I., 26-36) authoritatively testified to His Messiahship. In accordance with Daniel, IX., 24, He actually established His Spiritual, Messianic Kingdom, while He was on this earth, during the 3½ years between His Public Advent and His Crucifixion. The fulfillment in Him of the rest of the prophecy would sufficiently prove this point. But, besides, the Gospels give ample testimony from the recorded character of His words, and of His deeds that His Kingdom, although in the world, was not of the world.⁴⁵ Moreover, the fulfillment in Jesus of Daniel, IX., 24-27, also throws light upon the fulfillment of Micheas, V., 2, and of Isaias, VII., 14. For, we glean from it that the temporal birth, at Bethlehem, from the Virgin by excellence occurred in B. C. 4.⁴⁶ In fine, with the demon-

⁴³Some Catholics, relying on their interpretations of patristic testimonies, place the date of the Crucifixion in A. D. 29. See "The Cath. Encyc.," art. "Jesus;" and art. "Chronology." While, absolutely speaking, this year would fit in with the prophecy of Daniel, nevertheless, the facts of history do not accord with its acceptance.

⁴⁴Cornely, "Comp.," pages 513-515.

⁴⁵John, XVIII., 33-37.

⁴⁶On the whole chronology of the life of Jesus see Didon, vol. II, Append. A.

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stration from the accredited testimony of the New Testament writers of the fulfillment in Jesus of Micheas, V., 2, Isaias, VII., 14, and Daniel, IX., 24-27, already necessarily goes the fact that Jesus, who was Messiah from His Incarnation, as it were in potentia, and from His Public Advent, as it were in actu, is the God-Man, "God with us," who existed from the days of eternity, before being generated in time.

FULFILLMENT IN JESUS OF ISAIAS LIII., 1-7, PARTICULARLY IN REGARD TO THE VICARIOUS CHARACTER OF HIS SUFFERINGS.

As we have previously shown in a general way, if the prophets could predict the facts, and the details of the sufferings, and demise of Jesus, so, likewise, could they announce in advance the reason of these things. Further, if the New Testament writers did verify in Jesus the predicted facts, and details of the Passion, susceptible of sense-perceived test, it is logically necessary to believe that Jesus, the God-Man, became the Spiritual Redeemer of all mankind. It would almost be a work of supererogation to prove that all four Gospels have bequeathed notices of fulfillments of such predicted data of the Passion.⁴⁷ Consequently, logical critics should also see in the testimony of the Gospels the record of the accomplishment in Jesus of the vicarious phase of the sufferings of the "Servant" of God, particularly, as predicted in Isaias, LIII., 1-7. St. John,

⁴⁷Matthew, 26, 31 in Zach., 13, 7; 26, 52 on Gen., 9, 6; 26, 54 on Is., 53, 10; 26, 56 on Lam., 4, 20; 26, 27 on Is., 50, 6; 27, 9 on Zach., 11, 12; 27, 27 on Ps., 21, 17; 27, 35 on Ps., 21, 19; 27, 42 on Wisd., 2, 18; 27, 43 on Ps., 21, 9; 27, 46 on Ps., 21, 2; 27, 51 on II Para., 3, 14.

Mark 14, 21 on Ps., 40; 10; 14; 27 on Zach., 13, 7; 15, 28 on Is., 53, 12; 15, 34 on Ps. 21, 21.

Luke, 22, 37 on Is. 53, 12; 23, 30 on Is., 2, 19 and Osee, 10, 8; 23, 46 on Ps., 30, 6.

John, 19, 24 on Ps., 21, 19; 19, 28 on Ps. 68, 22; 19, 36 on Exod., 12, 46; 19, 37 on Zach., 12, 10.

XII., 37 and 38, remarks upon that incredulousness of the contemporaries of Jesus, which was predicted in verse 1st of the prophecy. Jesus grew up as a tender plant from the root of Jesse, and the family of David after it had been reduced to poverty, and obscurity. (Luke, II., 4-7, 39 and 40). Even His own townsmen saw no beauty in Him, and were not desirous of Him. (Mark, VI., 1-6.) Much less, were "the council of the malignant." According to verse 3rd⁴⁸ of the prophecy, He was despised, and most vilely treated. He was mocked, struck, spat upon, scourged, crowned with thorns, insulted, and tormented, even when dying upon the Cross. Consequently, according to verses 4th⁴⁹ and 5th of the prophecy, the sufferings of Jesus were not only vicarious, but also effectual as such. Moreover, the Redemption, which results from His sufferings, affords not only peace, and reconciliation with God in this world, but also peace, and everlasting happiness in heaven.⁵⁰ Thus, we acquire a fuller comprehension of the manner, in which Jesus established His Spiritual Kingdom, or Church, at His first advent, as foretold in Daniel, IX., 24-27, as distinguished from His second advent, as described in Daniel, VII., 13-27. Moreover, after the fact, and according to Gospel history, we may be permitted to add that the mission of Jesus, at His first advent, may be very properly extended to include the events of Pentacost Day. Further, according to Isaias, LIII., 6, the Redemption is de jure universal in this world. Lastly, whether it be called testimony, or personal belief, a passage from St. Peter, bearing on verses 4-7 of the prophecy, certainly deserves mention here. It refers to Jesus—"who, when he was reviled,

⁴⁸On the fulfilment of Isaias, LIII., 3, see Matthew, 26, 67 & 68, and 27, 13-31; Mark, 14, 65 and 15, 4-20; Luke, 22, 63-65, and 23, 8-11, 13-25. John, 18-22 and 19, 1-22.

⁴⁹On one interpretation of Is., LIII., 4, see Matthew, 8, 17.

⁵⁰On Is. LIII., 4-7, see also Heb. 10, 5-7; 1 John, 3, 5, and Rom. 5, 1 & 2.

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did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. Who his ownself bore our sins in his body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls" (I. Peter, II., 23-25).

FULFILLMENT IN JESUS OF PSALM CIX., 1 AND 4; AND OF PSALM II., 7.

Since all the Messianic Predictions hang together, and stand, or fall together; and since a sufficient number of their prophecies of details of the life on earth of the Messiah, have been proven, to have been fulfilled in the life of Jesus, it already follows, from the fact that the prophetic statements, now about to be considered, are intrinsically connected with the rest of the supernatural fore-knowledge necessarily derived directly from God, that Jesus is not only "Emmanuel", the God-Man, but also "Ha-Adon" of Psalm CIX., and "Son of God" of Psalm II. This is confirmed by the fact that David, the author of both psalms, himself likewise foretold details of the Passion of Jesus Christ, especially in Psalm XXI., so frequently cited in the Gospels. Moreover, we may now assume that the assertions of the New Testament writers about the Divine Sonship of Jesus Christ are more than mere expressions of opinions of men of olden times. Even if those writers be not yet acknowledged to have been inspired by God, they must be conceded to have had a special, and providential mission in regard to the propagation of knowledge of the divinity of Jehovah's Christ. Hence, they may now be assumed to be on a plane

higher than that of praisers of the master of their school of religious thought.

Moreover, as was remarked in considering the Priest-King Prophecy of Psalm CIX., the one question behind the application to its subject of the whole Psalm is this. Who is "Ha-Adon" of verse 1st, who is the priest forever of verse 4th? The solemn declaration by Jehovah of the fact of priesthood, does not evince the highest prerogative of Jehovah's Christ. The priesthood is what determines the character of Christ's mission. The kingdom, which He founds at Sion through His One Sacrifice, obtains its final, and immutably eternal perfection in His triumph on the Day of Judgment. St. Paul says of the priesthood conferred on Jesus by Jehovah—"But this with an oath by Him that said to him: The Lord hath sworn, and He will not repent: Thou art a priest forever: By so much is Jesus made a surety of a better testament." (Heb., VII., 21 and 22). St. Paul says again—"As He saith also in another place: Thou art a priest forever, according to the order of Melchisedech".⁵¹ Regarding the first verse of the psalm, St. Paul says of Jesus—"But he offering one sacrifice for sins, forever sitteth on the right hand of God. From henceforth expecting until his enemies be made his footstool."⁵² Moreover, St. Peter (Acts, II., 34-36) adds—"For David did not ascend into heaven: but he himself said: The Lord said to My Lord, sit thou on my right hand, until I make thy enemies thy footstool. Therefore, let all the house of Israel know most assuredly that God hath made him Lord and Christ, this same Jesus, whom you have crucified."

In treating of the 7th verse of Psalm II., we ob-

⁵¹Heb., V, 6; see also V, 9 & 10; VI, 20; VII, 17.

⁵²Heb., X, 12 & 13; see also Heb. I, 13; Rom., VIII, 34; Eph., I, 20; Acts, VII, 55, and I Peter, III, 22.

served that David represented God as affirming that the Messiah is His Son, the Second Person of the Trinity, in whom the Divine Nature and the Human Nature are hypostatically united. We may now add that David did so, because God actually spoke through him. Moreover, it is precisely because Jesus is this Personal Messiah, that, in accordance with the general tenor of the psalm, His dominion is absolute, universal, destructive to His enemies, and beneficent to those, who trust in Him, especially on the Last Day, when the public, and everlasting ratification of Divine Providence in this world will occur. Further, it has been shown that the two clauses of verse 7th—"thou art my son," and—"this day have I begotten thee," are parallel in the original Hebrew, with a strict parallelism of repetition of meaning under different verbal vestures. As has been said, all Catholics understand the first clause—"thou art my son", of the Divine, Eternal Generation, although, some Catholic writers have attempted to interpret the second clause—"this day have I begotten thee," either of the Temporal Generation, or of the Resurrection. We cannot deny that there is a secondary, and metaphorical reference to the Resurrection in the verse in question. For, St. Paul says—"And we declare to you that the promise, which was made to our fathers, This same hath God fulfilled to our children, raising up Jesus again, as in the second psalm also is written: Thou art my son: this day have I begotten thee. And that he raised him up from the dead to return no more to corruption, he said thus: That I will give to you the holy faithful things of David. And therefore in another place also he saith: Thou shalt not suffer thy holy one to see corruption."⁵³ But St.

⁵³Acts, XIII, 32-35. See also Heb., V, 5; Rom., I, 4; Phil., II, 5-11; Col., I, 12-23; Matthew, XXVIII, 18, and XIX, 28.

Paul does not appear to have divided the second clause of verse 7th of the psalm from the first, and to have attributed another meaning to it. He seems to have used both clauses together of the metaphorical generation of the Resurrection to a new life of glory. Moreover, he presupposed the fundamental, and literal application of both clauses to the divine, natural, eternal filiation of Jesus. "For to which of the angels hath he said at any time: Thou art my son: this day have I begotten thee? And, again, I will be to him a Father: and he shall be to me a Son? And, again, when he introduceth the first begotten into the world, he saith: And let all the angels of God adore him. And to the angels indeed he saith: He that maketh his angels, spirits: and his ministers a flame of fire. But to the Son, Thy throne, O God, is for ever and ever." (Heb. I., 5-8).

In fine, the premises being established, the conclusion of the Prophecy-Argument stands. Jesus is the Son of God, who became Messiah at His Incarnation. He suffered, and died, in order that mankind might be redeemed. He established His Kingdom, at His first advent. On earth, it is the Church Militant. In heaven, it is the Church Triumphant. Any unprejudiced unbeliever, Jew, or Gentile, should be convinced of the truth of our conclusion, even apart from what was inserted on the Messianic Predictions collectively considered. The modern critics of the Bible, who may be ruled by logic, and common sense, should likewise abide by the testimony of Jesus Himself. Nor can the confirmation offered by Jesus of His words in His supernatural works be rightfully ignored. Nor can anyone, who is earnestly, and sincerely seeking light, afford to neglect the Messianic declarations of Jesus, in interpreting His direct declarations of Divine Sonship.

SECTION II.

Jesus of the Gospels the Incarnate Son Of God.

CHAPTER I.

THE GOSPEL-ARGUMENT. THE ATTACKS UPON ITS MINOR PREMISE.

The Gospel Argument may be thus stated. What God has testified to, is absolutely true. But God has testified to the fact that Jesus of the Gospels is the Second Person of the Trinity, who "was made flesh, and dwelt among us." Therefore Jesus of the Gospels is the Incarnate Son of God. The major premise, being identical with that of the Prophecy-Argument, requires no elucidation here. The case, however, with the minor premise is different. We must prove that "God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son," inasmuch as He has constituted His Son Incarnate His mouthpiece, endowed with the power of performing supernatural works, which manifest the divine origin of the declarations of Jesus regarding His identity, and presence in the world. But we wish to achieve this result in a manner effective against all the opponents of the Divine Sonship of Jesus. There are those, who are openly hostile to the claims of Jesus. Some of them have attacked His moral dignity, while others have denied His existence in this world. There are other opponents of the Divine Sonship of Jesus, who appear to be sincere in advocating theories, into which they have been led by fundamentally erroneous preconceptions of the basic principles of religion. But we cannot accept the generic distinction, which they would draw between themselves and those openly hostile to Jesus. All are rationalists, inclusive of the votaries of "Higher Cri-

ticism," and of its appendant, "Modernism." All start out from the gratuitous, and erroneous postulate that the supernatural is intrinsically impossible. All deny the infallible authority of the Catholic Church as the centralized medium of Divine Revelation. All, consequently, see nothing to the Gospels beyond the pretension to be written relics of the past, whose worth must be decided by the exercise of private judgment. Manifestly, therefore, before adducing the divine testimony that Jesus is the Incarnate Son of God, we must defend the historicity of the Gospels, waiving, for the sake of argument, their relationship to the Word of God. Thus, we lay the foundation for the necessary consideration of the existence, words, and deeds of Jesus, while simultaneously proving that the true "Historical Jesus" is the Jesus of the Gospels.

Moreover, as good Christians, we should aim not only to refute, but also, as far as possible, to convince. In this latter regard, we may possibly obtain a hearing from those, who admit that the authentic declarations of Jesus about Himself, in so far as they are preserved in the Gospels, and, likewise, in so far as they can be selected out of the entourage of the posthumous traditions of primitive Christianity, are above the slightest suspicion of falsehood on His part. Their admission is evidently hedged in within narrow boundaries. Nevertheless, since it presupposes authentic declarations by Jesus; and, especially, since it precludes lack of sincerity in Jesus, it may serve as a common meeting-point between its makers and ourselves. In order to facilitate a mutual understanding, moreover, we, for our part, are willing to prescind from the declarations by Jesus of Messiahship, at least, for the time being, and provided that the critics in question are willing to concede that Jesus, as sane, as well as as truthful, has already been shown to be incapable of self-deception, even if He directly claims divinity. But it would not accord with a serious inquiry into the precise nature of the claims of Jesus to reserve the right to reject authentic declarations of Jesus, which, upon examination, are found to be contradictory to what had been previously imagined in some regard. Before all else, an absolute criterion of what is authentic in the declarations of Jesus of the Gospels should be settled upon. Afterwards, the meaning of such declarations of indisputable genuineness, as appear to bear upon Divine Sonship, could be properly considered. **In fine, the proof of the minor premise**

of the Gospel-Argument covers three points. The first is that Jesus of the Gospels is the Jesus of history. The second point is that He is the practically equipped mouthpiece of God. The third point is that He is the self-declared, but, also, divinely attested, Incarnate Son of God. Before going into these points, however, it seems wise, in this Second Section, to previously present together all the attacks, which have been made upon the minor premise.

ATTEMPTS TO ASSIMILATE THE GOSPEL RECORD OF THE WORKS, THE TEACHINGS, AND, EVEN, THE EXISTENCE OF JESUS WITH THE LEGENDS, MYTHS, AND FABLES OF ANCIENT PAGAN RELIGIONS.

In reviewing the errors against the historical value of the Gospel life of Jesus, we may commence with its attempted assimilation with the legendary history, which has accumulated around Gautama. Ernest von Bunsen¹ strove to make out that Jesus was a member of the sect of Essenes, by whom He was so revered, that, after His death, they applied to Him the "legend" of the "Angel-Messiah," in that form, in which it had previously obtained amongst the disciples of Gautama. Moreover, he vainly exerted himself in an elaborate effort to trace almost every dogma of Christianity back to a Buddhist source. Rudolph Seydel² undertook to improve upon von Bunsen's method of assigning a Buddhist origin to Gospel teachings. He argued that some of the latter were so similar to what

1E. von Bunsen, "The Angel-Messiah of Buddhists, Essenes; and Christians," London, 1880. See on this work, C. Aiken, "The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ," Boston, 1900, pages 174 et seq.

2R. Seydel, "Das Evangelium von Jesu in seinem Verhältnissen zu Buddha-Sage," etc., Leipzig, 1882. "Die Buddha-legende und das Leben Jesu," etc., Leipzig, 1884. See Aiken, pages 179 et seq. Also T. S. Berry, "Christianity and Buddhism," London, 1891, pages 117 et seq., & 226-229. Likewise, Fillion, "Les étapes," etc., pages 310-312.

he adduced as Buddhist parallels, that they must have sprung from these. If so, the argument by analogy; could be extended to the whole Gospel life of Jesus. He also conjectured that one of the records, made use of in the Gospel attributed to St. Luke, was in reality a Jewish version of a legendary account of Gautama. However, Rhys Davids,³ a noted authority on Buddhism, admitted that similarities between Christianity and Buddhism do not argue for the dependence of the former on the latter. Yet he himself concluded that it could be inferred that there was a similarity between the formation of the Gospel account of the life of Jesus, and the formation of the legendary history of Gautama. For, in the opinion of Davids, just as the disciples of Gautama ended by magnifying the latter into a wonder-worker, and extraordinary being, so, likewise, the disciples of Jesus, after His death, magnified Him into a miracle-worker, and into the very Son of God Himself. Herman Oldenburg,⁴ from a somewhat different point of view, attempted to draw an analogy between the legendary history of Gautama and the Gospel history of Jesus, by supposing that, in both cases, the disciples were, at first, wholly wrapped up in the contemplation of the new, and beautiful doctrines of their respective teachers, and, consequently, did not think of recording the lives of the respective founders of Buddhism, and of Christianity, until long after the disappearance of authentic data. Oldenburg inclined to the theory that the Gospels were written up in the early church upon the basis of a collection of sayings, and of discourses of the Lord Jesus, which had been current for years beforehand, and which, also, was devoid of historical sequence, and of chronological ac-

³R. Davids "Hibbert Lectures," London, 1881. See also Berry, page 229.

⁴H. Oldenburg, "Buddha, his Life, his Doctrine," etc., London, 1882, especially pages 79 & 80.

curacy. We shall have occasion to refer hereinafter to this collection called the "Logia Kyriaka."

In response to Oldenberg⁵ it may be said that it is true that the system of thought formulated by Gautama was of paramount importance to his immediate disciples, who, consequently, neglected recording the facts of his life. But the contrary is true of the disciples of Jesus, who, as the reading of the Gospels demonstrates, were, above all, attracted by His deeds; and who, even after His Resurrection, were slow to realize His message. Davids is not justified in asserting that a comparison could be drawn between the formation of the Gospel account of Jesus and the formation of the fanciful tales which, during the course of ages, became engrafted upon the vague remembrance of the bare fact of Gautama's existence.⁶ It can be historically established that the Gospels were all written within the lifetimes of those disciples, who had been personally selected by the Lord Himself, as well as supervised by many, who had been eye-witnesses of all, that had transpired during His Public Life. Davids, however, is justified in denying that similarities, real, or apparent, between ancient Buddhism and primitive Christianity necessarily imply the dependence of the latter upon the former. Ancient Buddhism⁷ was not a religion. It had no theology. It was a system of morality, or duty, without God, prayer, or priest. It was a protest against Brahmanism, and against the tyranny of caste exclusiveness. It made

⁵See Berry, pages 30 & 127 & 128.

⁶On the life of Buddha, see Rhys Davids, "Buddhism," etc., London, 1894, pages 22 et seq.; Aiken, pages 63 et seq.; "Sacred Books of the East," London & N. Y., 1900, pages 293 et seq.; "Chinese and Arabian Literature," London & N. Y., 1900, "The Travels of Fâ-Hien," pages 205 et seq.; Berry, pages 51 et seq.

⁷Aiken, pages 129 et seq.; 153 et seq.; 304 et seq.; Rhys Davids, "Buddhism," pages 86 et seq.; 124 et seq.; Berry, pages 71 et seq.; 94 et seq.; Max Müller, "The Six Systems of Indian Philosophy," N. Y., 1899, pages 19 et seq.; "Sacred Books of the East," pages 111 et seq.; Monier-Williams, "Hinduism," London, 1897, pages 72 et seq.

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all men equal. It taught that all must suffer personally for sin, either in this life, or in future existences. All atoning sacrifice was useless. All actions good, or bad, led to future existences. Hence the chief aim of the Buddhist, or "enlightened one," was the attainment of "Nirvana," or extinction of being. This was supposed to be attained by self-abnegation, meditation, and the suppression of every kind of act. The Buddhist meditated, but he never prayed, because he did not believe in a Personal God, nor, even, in an individual spiritual soul in man. He had no creed. He had the Law, or "Dharma," which was formulated after the death of Gautama. According to the "Dharma," he was left free to remain in the world, or to join the "Sangha," or Buddhist Community. The latter course was the more perfect. If he choose to remain a layman, he was bound by five prohibitions, which excluded murder, stealing, adultery, lying, and drunkenness. Six perfections of conduct were likewise imposed upon him, namely, benevolence, moral goodness, forbearance, fortitude, meditation, and knowledge of the fact, cause, and cure of suffering in this world, and of the true paths to "Nirvana." If he took the more perfect course, and joined the "Sangha," he was bound by five additional prohibitions, which prevented him from eating outside of stated times, from attending amusements, from using ornaments, or perfumes, from luxuriously sleeping, and from receiving gold or silver. These prohibitions presupposed a life of celibacy, and poverty. The celibacy was strict. Even conversation with women was against the rule of the order. The poverty was almost complete, and the means of sustenance were obtained by begging.

Twelve additional perfections of conduct were also incumbent upon the one, who became a Buddhist monk.

He had to wear a coat of rags. This coat was to be made up of three pieces sewn together by himself. It was to be covered with a yellow cloak. He was to eat but one meal daily. He was not to eat after noon. He was to live on food collected by himself from door to door in a wooden bowl. He was to live part of each year in woods, and jungles. He could not have other shelter than the leaves of trees. He could have no furniture but a carpet. During sleep, he was to sit, not to lie down, upon this carpet. He was to sit with no other support than the trunk of a tree. He was obliged to frequent burial-places every month, in order to meditate upon the vanity of life. Further, the Buddhist monk had to practise the six perfections of conduct, common to monks and to laymen, in a manner higher than required of the latter. Thus, for instance, he could not be content with forbearance, or patience. He was supposed to rise to the height, where he could forgive injuries. He was also expected to confess his sins.

In the earliest form of Buddhism, there existed the custom of public confession, every fortnight, in every community of the Saugha. It took place in the evening, the oldest monk presiding. He opened the proceedings by announcing the purpose of the meeting. He then enumerated various kinds of offences, beginning with the class of faults, which entailed expulsion, and ending with the kind the most trivial. After each class of faults had been announced, he asked three times for the self-accusation of crime on the part of the guilty. If no one spoke up, the presumption was that all present were innocent on that score. So the affair went on. If a monk confessed himself guilty of any offence, a penalty proportionate to its gravity was laid upon him. Later on, the private con-

fession of sins came into vogue in the Saugha. A monk, guilty of a fault, was expected to confess it to a brother monk, on the very day of its commission, as well as to receive a fitting penance. The public confession took place afterwards. Now, it is well known that the public confession, and public penance were conspicuous in the early church, but that private confession, and private penance did not loom up on the horizon until later. But here the parity ceases. The Sacrament of Penance was not administered in the early ages with the same frequency, and in the same way as is customary today. The lack of documents upon the usages of the early ages, however, does not argue against the fact that private confession, and private penance have come down from the beginning. Indeed, the silence of history upon the date of the introduction of the Sacrament of Penance, is the best proof that it was never considered an innovation in the Catholic Church.⁸ Certainly, there was no analogy, much less dependence, ever existing between the Sacrament of Penance, and the confession of sins of the Saugha of Pre-Christian Buddhism. The foundation of observance of the "Dharma" was not laid upon any relationship to the Supreme Being. It was entirely selfish. It implied the taking of the supposed means of avoiding misery, both in the present life, and in future lives, through which a kind of realization of former unworthiness persisted. Not recognizing the fact of the existence of the Personal God, the Buddhist monk could not recognize any intermediary of divine forgiveness between God and himself. The most that he could look for, was the condonement of offences against the rules of the Sangha, from which, besides, he was free to depart, when he chose to do so. Further, since

⁸See A. Lépiciér. "Indulgences," etc., N. Y., 1906, pages 160 et seq.

neither believed in God, his brother monk could not even pray for him. Moreover, since personal expiation during a sufficient number of existences was supposed to be the absolute prerequisite to the "Nirvana," the offending monk had no conception of vicarious suffering on his behalf, much less of Redemption, and of Sacraments. In fine, the Buddhist moral code was doubtless superior to the ethics of Plato, and of Aristotle, inasmuch as it proposed benevolence to man, kindness to animals, forgiveness of injuries, and other kindred courses. Nevertheless, it had no substantial resemblance to Christian Charity, precisely because it did not base itself upon the love of God. This much must be admitted, if it be held that there was no descent of Divine Revelation to original humanity into ancient Buddhism. Seydel's notion about a Buddhist-Jewish source influencing the Synoptic Gospels may be dismissed with the remark that no trace of such an apocryphal, primitive gospel has ever been discovered. As far as Bunsen's theory is concerned, we may merely add that it evinces unpardonable ignorance of the history in the Old Testament of the Messianic Hope.⁹

The attempts to establish some relationship of identity, or, at least, of similarity between the Gospel record of the life, and of the teachings of Jesus and the legendary account of the life, and of the teachings of Gautama have by no means monopolized the field of endeavor to trace back to mythical sources almost everything in the Gospels. Thus, for instance, efforts have been made to find the prototype of Jesus of the Gospels in the Iranian sun-god, Mithras.¹⁰ Moreover, Carl Clemen¹¹ and his followers have shown themselves

⁹It has been refuted, both by our own scholars, and by Evangelical Protestants. See Aiken, pages 198 et seq.; 211 et seq.; 234 et seq.; 305 et seq.; and Berry, pages 194 et seq.; 220 et seq.

¹⁰Notably, François Cumont. See Fillion, page 312.

¹¹C. Clemen, "Religionsgeschichtliche Erklärung des Neuen Testaments," etc., Glesseu, 1909, pages 208 et seq. See Fillion, pages 313 et seq.

not averse to the hypothesis that ancient Chaldean, Persian, Greek, and Roman fables have crept into the evangelical accounts of the Infancy, Passion, and Resurrection of Jesus.

Since the beginning of the twentieth century, the movement to deny the very existence of Jesus of the Gospels has striven to associate itself with the other, anti-christian phases of the comparative study of religions. It is an absurd movement. It would overturn all human tradition, oral, and written. Its votaries could not consistently accept the testimony of their own parentage. They could not take the word of their own fathers and mothers. Consequently, aside from the question of the historicity of the Gospels, which is to them an *a priori* impossibility, they have lost the power to gravely consider any testimony to the existence of Jesus. What other men may deem historical certainty in this regard, has no value for them. The orthodox Jews have always acknowledged that Jesus lived, and died in Palestine, because the evidence of the Talmud on these points is incontestable. Its composers surely were not prejudiced in favor of Jesus. Historians have unanimously agreed that the authenticity of the passage in Book XV., 44, of the "Annals" of Tacitus¹² is beyond cavil; and, consequently, that its testimony about Jesus is indisputable. Its evident genuineness forced the French infidel, Ernest Havet,¹³ who rejected the Gospels as worthless on the subject, to declare that Jesus existed; and, that during the reign of Tiberius, He was put to death by Pontius Pilate, procurator of Judaea. In bringing it up, Thomas Carlyle¹⁴ asked—"Who has ever forgotten those lines of Tac-

¹²See English translation in "The Best of the World's Classics," New York, 1909, vol. II, pages 193 et seq. See also C. Kirch, "Enchiridion Font. Hist. Eccles. Antiquae, Friburgi, 1910, pages 20 & 21.

¹³On Havet, see Fillion, pages 258 & 259.

¹⁴T. Carlyle, "Essays," Boston, 1860, vol. II, page 7.

tus; inserted as a small, transitory, altogether trifling circumstance in the history of such a potentate as Nero? To us it is the most earnest, sad, and sternly significant passage that we know to exist in writing." For 1800 years, overlapping generations of peoples of all kinds of religions, and of all kinds of philosophies agreed upon this truth that Jesus had existed.

Nevertheless, in 1840, at Berlin, Bruno Bauer¹⁵ boldly declared that the author of the Gospel of St. Mark had invented Jesus. From 1882 onward, A. Loman,¹⁶ and other writers in Holland walked in the path marked out by Bauer. In 1902, at Leipzig, A. Kalthoff¹⁷ supported the theory of Bauer in connection with his own theory that Christianity and its supposed founder were invented during a social upheaval simultaneously occurring amongst Jews, Greeks, and Romans. In 1906, at Strasburg, Peter Jensen¹⁸ claimed that the "legend" of Jesus of the Gospels had been plagiarized from the epic of Gilgamesch, the Babylonian god-man. In 1909, at Jena, Arthur Drews¹⁹ came into the lime-light. He is the accredited chief of the school, which, today, is denying the reality of Jesus of the Gospels, in the name of a Darwinian science of religions. Unfortunately, especially in Germany,²⁰ this school is increasing amazingly, and alarmingly. Drews, and his lieutenants are writing, and lecturing in its favor with a zeal as rabid, as it is misguided.²¹ The "Monists",²² or atheistic adherents to the absolute evolutionism of Haeckel, have hastened in thousands to its

¹⁵On B. Bauer, see Fillion, pages 88 et seq.

¹⁶On Loman, etc., see Fillion, pages 242 & 243.

¹⁷Kalthoff, "Das Christus-Problem." See Fillion, pages 247 & 248.

¹⁸Jensen, "Der Gilgamesch—Epos in der Weltliteratur." See Fillion, pages 308-310.

¹⁹Drews, "Die Christusmythe." See Fillion, pages 321 et seq.

²⁰On its Polish disciples. See Fillion, pages 250-253.

²¹See Fillion, pages 320, 322 & 323, and 335 et seq.

²²See "Monism" in Baldwin's "Dictionary of Phil. and of Psych." vol. II. See on same, "The Cath. Encyc.," vol. X.

support. So, likewise, have the Socialists²³ of the Marx type. According to the leader of this school the fictitious personality of Jesus was evolved from the combination of two, old, religious fables. One of these was the sun-god fable, which, as Drews discovered, led "numerous sects of Jews" to revive in the mythical "demi-god" Jesus the old legend of Joshua, or sun-god, who was supposed to lead a chosen people into a land of promise. The other fable was that of Adonis, called in Syriac, Tammuz, whose festival was celebrated even by the Jews, when they fell into idolatry (Ezekiel, VIII., 14). Each year, his death was indicated by public mourning, and his resurrection by rejoicing. This fable was evidently an allegorical allusion to the periodical return of the spring-time after the winter season. Nevertheless, Drews discovered in it the foundation of the Gospel representation of Jesus as the God-Man Saviour, dying for the sake of humanity, and resurrecting Himself to enter into glory.

ATTACKS ON THE CREDIBILITY OF THE TESTIMONY OF EVEN THE "HISTORICAL JESUS" ABOUT HIMSELF.

Today, especially in Germany, there are open enemies of Our Divine Lord, who are more repulsive than those, who roundly deny the reality of Jesus. For, while the latter pretend, at least, to respect what they call "science," the stock in trade of the former consists in a passionate denunciation of Jesus, which even the old Talmudists could never have surpassed. How the sentiment of the German people has deteriorated since the time, when Reimarus, who died in 1768, and

²³See Cathrein-Gettelmann, "Socialism," New York, 1904, pages 204 et seq. Also art. "Socialism" in "The Cath. Encyc."

who told his friends privately that Jesus had been an impostor, did not dare to put forth his blasphemies in the public press.²⁴ Paulus,²⁵ who died in 1851, could only insinuate with apologetic gentleness that Jesus had permitted His followers to deceive themselves regarding His supposed supernatural power of achieving the miraculous. Ferdinand Baur,²⁶ who died in 1860, limited himself to the thesis that Jesus was inferior to Paul in actual agency in the formation of Christianity. David Strauss,²⁷ who died in 1873, after having inaugurated the most general, and most persistent of all the attacks upon the Divine Sonship, nevertheless, restricted himself to the theory that the "Historical Jesus" was a misdirected religious enthusiast, but of high spiritual character, and of great value in His precursorship to "the religion of humanity." Renan²⁸ used the utmost diplomacy, and literary ability to introduce his theory that the belief of Jesus in His Divine Sonship was attained through a process of abnormal, and mystical exaltation of soul, which bordered upon insanity. We mention Renan in this connection, because of the relations, which existed between himself and Strauss, and of the consequent malign influence of Renan upon even German thought. Today, in the German Empire, there is no concealment of views like the foregoing. Nor is there any longer any moderation of language in their public profession. Nor is it enough to deny the credibility of the testimony of Jesus about

²⁴Fillion, pages 9 et seq.

²⁵Fillion, pages 35 et seq.

²⁶Fillion, pages 95 et seq.

²⁷D. F. Strauss, "Das Leben Jesu," Tübingen, 1835 & 1836, 12th edition. Bonn, 1902. Translated into French by E. Littré, Paris, 1839. Translated into English by George Eliot, London, 1846. Published in America, at New York, 1850. Last English edition, London, 1898. See Fillion, pages 55 et seq.; and 125 et seq.

²⁸E. Renan, "Life of Jesus," Eng. transl. Boston, 1896, Passim. See also, Lepin, op. cit., pages 204 et seq. Fillion, pages 116 et seq. See also J. McCosh, "Christianity and Positivism," New York, 1871, pages 220 et seq.

Himself. No name is too vile for Him. No calumny is too odious. Detestable works like those of Von Hartmann²⁹ can readily find both publishers, and readers. Indeed, the same can be said of writings more abominable than his.³⁰ It is hardly surprising to behold the spirit animating such productions in a disciple of Voltaire like Gustave LeJeal.³¹ But it is sad to watch it being evoked in England, and, even, in the United States.³² However, every normally constituted man knows well that abuse is no argument.

THE ACCUSATION THAT JESUS BORROWED HIS CONCEPTIONS OF HIS KINGSHIP, AND OF HIS JEHOVAHSHIP FROM THE TALMUD.

During the first centuries of the Christian Era, and, also, during the last century, especially in France, Jewish, and other writers have pretended to discover that Jesus drew His moral doctrines, and, even, His conceptions of His Messianic Kingship, and of His Jehovahship from the Talmud.³³ It behooves us, therefore, to understand what is meant by the Talmud; and what possible groundwork may exist for the revival in modern times of the theory that Jesus borrowed His conceptions of His own character from the Talmud. As far as His moral code is concerned, its independent construction will be indirectly vindicated during the course of our remarks. The word "Talmud" ("instruction," "doctrine") was first applied to what afterwards

²⁹E. von Hartmann, "Das Christenthums des N. J." Lachea, 1905. See Fillion, page 245 & 246.

³⁰Fillion, 243 & 244.

³¹Fillion, 259 et seq.

³²Fillion, 262 et seq.

³³See "Hebrew Lit.," etc., pages 3 et seq. Also its translations from the Talmud, pages 43-290. Schöttgen, "Horae Hebraicae et Talmudicae," Dresden, 1733-1742, as cited by Westcott, pages 141 et seq. H. Strack, "Einleitung in den Talmud," Leipzig, 1908, pages 139 et seq. "The Jewish Encyc.," Johnson's "Universal Cyclopaedia"; "The Cath. Encyc.," and Fillion, pages 287-291.

was called the Mischna. Later, it was applied to the commentaries on the Mischna. These, in their turn, received the name of Gemara, which is the Aramaic equivalent of Talmud. The Palestinian Gemara was completed towards the close of the fourth century, while the Babylonian Gemara was not finished before the beginning of the sixth century. When the Mischna and the Gemara were no longer transcribed separately, the name "Talmud" was given to the work comprising both. Ordinarily, when the Jews of the present day refer to the Talmud, they mean the combination of the Mischna with the Babylonian Gemara. Indeed, from the sixth century onward, the Palestinian Gemara has never been held in as much esteem as the Babylonian one by Jews anywhere. According to Jewish, and other anti-christian authorities, the Talmud is even yet of great value as an encyclopedia of rabbinical Judaism. They add that the Reformed Jews of the 19th and 20th centuries have acted unwisely in putting it aside. For, they say, it contains a digest of rules of discipline, and of ceremonial worship, which remains as useful for the orthodox Jews of modern times, as for their distraught forefathers after the Dispersion in A. D. 132. They plead that it crystallizes the moral, social, and national life of an ancient, and honorable people. Moreover, they affirm that, besides having contributed much to the teaching of Jesus, the origin of Christianity, and the compilation of the New Testament, it preserves the ancient, Jewish scientific attainments in mathematics, medicine, botany, zoology, astronomy, history, geography, pedagogics, and ethics. However, Christian authorities, who have studied the Babylonian Gemara, which is chiefly in question in the foregoing laudatory description of the Talmud, tell us that the unexpurgated edition of the

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Babylonian Gemara was "an extraordinary monument of human industry, human wisdom, and human folly." It was a jumble of all kinds of lore. Besides a hopelessly entangled system of casuistry, it contained "teachings" on astrology, magic, demonology, fabulous angelology, and anthropomorphic theology, which all frequently, and formally contradicted the Old Testament. But, on no topic was it more wild, or more confused, than on the question of the Messiah.³⁴ In some places it asserted that the time of the coming of the Messiah had passed. Thus, for instance, He was said to have appeared on the day when the Temple was destroyed, but to have been carried away, in order to be revealed at some future date. Again, He was said to have been sitting, at the gates of Rome, in the time of Rabbi Joshua, or about A. D. 220. Yet, on the other hand, He was not to appear, until 7000 years had elapsed, or, perhaps, 4250 years, or, at least, 2000 years. The length of His reign was, in different passages, estimated at 40, 70, 1000, and 7000 years. In some places it was asserted that His Kingdom was to include the returned ten tribes of Israel, while, in other passages, this was denied. All the Gentiles were to be brought into it; but its precise nature was a subject of dispute. In some passages, the Messiah was portrayed as a merely human king with a son, and a grandson, while in others the Messiah was associated with God, and His name was given as "Jehovah, Our Justice."

Its references to Our Blessed Lord³⁵ were horrible. The most opprobrious epithets were attached to His Holy Name. It was said that He was called the illegitimate son of Joseph Pandira and of Mary. His mira-

³⁴See "Heb. Lit.," pages 33-35; also Westcott, pages 141-144.

³⁵See "Heb. Lit.," page 35. All attempts to conceal, or palliate this fact within recent years have utterly failed.

cles were imputed to sorcery, of which He brought the secret in a slit in His flesh, out of the dark land of Egypt. Forty days before His death, witnesses to His innocence were summoned by public proclamation, but none appeared. He was first stoned, and then hanged. His disciples were accused of immoral practices; and the New Testament was called a sinful book. It is no wonder that we have been unearthing the fact that the schoolmen of the 13th century, from William of Auvergne, and Alexander of Hales to Duns Scotus, were zealous in publicly burning copies of the Talmud, as well as in prosecuting its propagators. They were acquainted with its contents, both from public disputations with rabbis who were as courageous, as they were fanatical; and, likewise, from the work of the converted Jew of the 11th century, Peter Alfonsus.³⁶

To come to the point, it is plain that Our Blessed Lord could not have borrowed anything whatsoever from the written Talmud. Its basis, the Mischna, was not put into writing, until after the Dispersion, which occurred in A. D. 132. However, previously there had existed the Oral Mischna, or Original Talmud, which the Jews of the synagogues yet believe to have originated with Moses himself, as the complement of the written Law. According to the Jewish historians, however, this Mischna, or Talmud, descended down from the scribes of the time of Esdras. While the Temple was standing, they say, it was not lawful to write down this oral tradition, at least for public inspection. But, practically speaking, it was preserved as the teachings of those scribes of the Sanhedrim who joined the Pharisees, in opposition to the new, and growing sect of Sadducees. This is a noteworthy statement. We have

³⁶Migne, "Patrol. Lat.," tome 157. See also Guttman, "Die Scholastik," etc., pages 132 & 133.

already studied the character, of the official teaching of the Temple of the time of Our Blessed Lord about the Messiah.³⁷ It was the teaching of the scribes and the Pharisees of the Sanhedrim. The Gospels show their vile, and murderous attitude towards Jesus. The Gospels likewise show how severely, and constantly Jesus rebuked them.³⁸ Moreover, He repudiated their erroneous theory of One Person in One God. He substituted the dogma of Three Persons in One God. As we are going to illustrate, He declared Himself the Second Person, the Son Incarnate, He supplanted their commentary on the Law with His own complement to it. He refuted their teachings about the Messiah, and about the Messianic Kingdom. In fine, it is certain that Jesus did not borrow even from the unwritten Talmud.

THE MOST DANGEROUS OF ALL ATTACKS UPON GOSPEL TRUTH.

We do not impute base motives, or devious methods to the class of critics, to whose theories we again revert, and against whose theories the Gospel-Argument is mainly directed. Thus, the theories of the class of critics in question may be said to have occasioned both the Prophecy-Argument, and the Gospel-Argument. Those critics are undoubtedly as conscientious, as they are learned. Nevertheless, as they themselves frankly confess, their psychological vista excludes the credibility of the Incarnation, as well as the possibility of the supernatural. The result is that their mode of treating the problem of the divinity claimed by Jesus is likely to produce a bad impression upon those, who have not had pre-

³⁷See Section I, ch. II.

³⁸See v. g. St. John, VIII; Luke, XI; and Matthew, XXII.

vious knowledge of the processes, and of the involutions of "Higher Criticism." From their point of view, those critics see no lack of logic in commencing with the consideration of the meaning of the declarations of Jesus, as they stand in the Gospels. For, they presuppose that their postulate of the unchangeableness of natural law will not be contradicted by an individual eminently truthful. Nor can they see any objection against first studying the most remarkable of the declarations of Jesus, or, in other words, the declarations of the Jesus of the Fourth Gospel. The tenor of these declarations convinces the critics in question that they cannot be authentic utterances of Jesus. The comparison of the Fourth Gospel with the Synoptics leads those critics to deny the value of that Gospel as a whole. They yet have the statements of Divine Sonship in the Synoptics themselves to reckon with. But these statements are obviated by means of the supposed, original records of the "Primitive Mark," and of the "Logia." The upshot of all this is that the critics in question first try to explain the statements of Jesus about His own identity in some superhuman, but not strictly divine sense. Failing in this, those critics attack the authenticity of statements attributed to Jesus in the Gospels. They end by asserting that the statements in question are theological evolutions of primitive Christianity. Considered in itself and apart from its psychological antecedents, this procedure of the critics will not impress outsiders favorably. People in general ask to be assured that a person made a statement, before they call for the explanation of that statement. Moreover, when certain works are set over against some other work, those works are naturally supposed to be used, and retained as they stand, unless the contrary is not only presumed, but also plainly

stated from the very beginning. Nevertheless, it must be admitted that we are about to consider the most dangerous of all attacks upon Gospel truth.

DENIAL OF THE AUTHENTICITY OF THE DECLARATIONS OF DIVINE SONSHIP OF JESUS OF THE FOURTH GOSPEL.

The class of critics in question is unanimous in denying the authenticity of the declarations of Divine Sonship, which are attributed to the Jesus of the Fourth Gospel. Its members, however, disagree amongst themselves about the precise amount of historical foundation, which may be deemed to underlie the canonical Fourth Gospel. There are some,³⁹ who incline to the opinion that this Gospel is practically worthless, because they conclude that it was written by some Gentile, who assumed the name of St. John the Evangelist, in order to smuggle into the infant church a "romance" of Gnostic tendencies, in which "traditions" excerpted from the Synoptic Gospels are given an allegorical turn, while entirely fictitious discourses are attributed to the real, "Historical Jesus." Others⁴⁰ think that the Fourth Gospel was really written by St. John himself, and, consequently, has great value, inasmuch as expressive of what that Apostle believed about Jesus. But the most influential of those critics⁴¹ oppose the testimony of the Fourth Gospel to the statements of Jesus, on the ground that those statements are contradictory to what the merely hu-

³⁹Amongst others Jean Réville, "Le quatrième évangile," Paris, 1901.

⁴⁰Beyschlag, F. Blass, B. Weiss, Zahn, Sanday, James Drummond, etc. See Fillion, pages 112 et seq.; 138; 149-151; 189-192. Also Lepin, pages 406 & 407.

⁴¹Harnack, H. J. Holtzmann, Pfleiderer, Jülicher, Wrede, P. W. Schmiedel, O. Schmiedel, Wernle, etc. See Fillion, pages 143 et seq.; 195 et seq.; 293-295.

man Jesus of the Synoptics affirms about His own identity. They argue thus.

The Synoptics are substantially historical. Therefore they are to be retained. Consequently, the fourth Gospel is to be pruned down to what it has in common with them; but, otherwise, it is not to be regarded. The contrast, in general, between the theatre, and character of events in the Synoptics, and in the fourth Gospel, is insisted upon. At length, and in detail, the supposed opposition between the moral discourses of Jesus in the Synoptics, and the metaphysical, and theological discussions, in the fourth Gospel, is pointed out. Moreover, against both historicity, and authenticity of the fourth Gospel, it is affirmed that its language is at variance, not only with that of the Synoptics, but also with that of the Apocalypse. Likewise, it is affirmed that there are geographical, historical, and chronological inaccuracies in the fourth Gospel, which, consequently, could not have been written by a Galilaean Jew, or by any immediate follower of Jesus, because such a one would have been better informed. This inference is confirmed by the fact that the word, "Jew," in that work is almost equivalent to enemy of Jesus, while the "feasts of the Jews," and the "passover of the Jews" are alluded to with disdain. But the crowning argument against the direct Johannine authorship is this. A conscientious writer could not make a man pose as a God. But John was a conscientious man. Therefore, John did not write the Fourth Gospel, at least, in its present form. Besides, he could not have done so. He died shortly after A. D. 68, when he finished the Apocalypse. But the Fourth Gospel did not make its appearance before A.D. 80, and, most probably, not before A. D. 100. Moreover, tradition is against its Johannine authorship. Polycarp, the disciple of St.

John, never alluded to any Gospel written by the latter. Nor did Papias, another disciple. Justin did not seem to be aware of any existing belief in such authorship. Nor the author of the Clementine Epistles. The apparent references by these two authorities to the gospel itself may be explained by their possession of some original document, upon which the extant Fourth Gospel may have been more or less dependant. The passages in the Ignatian Epistles, which seem to be somewhat free citations from the Fourth Gospel, appear to be spurious. Tatian does not seem to have used it in his harmony of the Gospels. The heretic Marcion did not know of its existence. Nor did the authors of the apocryphal gospels of James, and of Thomas. The Alogoi rejected it.

ANSWER TO THE OBJECTIONS AGAINST ST. JOHN'S GOSPEL.

For our part, we readily admit that the Synoptic Gospels are in a class by themselves. But we deny any clash between their subject-matter, and the contents of the Fourth Gospel. For good reasons, as will be later manifested, we waive here the consideration of the contention that the Synoptics treat of a merely human Jesus; and we simply indicate the evident principle of convergence between them and the last Gospel. It is this. That Gospel is the complement of the others. It presupposes in its readers a previous acquaintance with them.⁴² Moreover, it evidently opens with the doctrine, to which St. John, if he be its author, is to add the final, apostolic testimony. "In the beginning was the Word," "and the Word was God," "and the Word was made flesh." At the solicitation of

⁴²See v. g. ch. I, 15, 32; III, 24; XVIII, 33, etc.

the brethren in Asia, its author wrote, both to oppose Cerinthus, and the Ebionites, and, likewise, to confirm the faithful in the belief that "Jesus is the Christ, the Son of God" (ch. XX., 31). Cerinthus adopted the notion of the "Logos," obtaining in the incipient Gnosticism around him, according to which the "Logos," or Superior Christ, or highest of the "Aeons," or impersonal emanations from a Transcendent Godhead, at the Baptism in the Jordan, had descended into the Lower Christ, or Human Christ; and at the Crucifixion, had departed from the latter. The Ebionites, who attacked the divinity of Jesus, appear to have also imbibed this Gnostic notion of the "Logos." The author of the Fourth Gospel undertook to combat this notion.⁴³ He opposed it with the sublime doctrine of the "Logos" in the Christian sense, the basis for which he found in the Old Testament, particularly in Wisdom, and in Ecclesiasticus.⁴⁴ There is not the slightest foundation for the theory⁴⁵ that the author of the Fourth Gospel was moved in any way whatsoever by Philo's conception of the "Logos." Having posited the doctrine of the "Logos," which confuted heresy, and illumined Christian belief, he brought forth, in confirmation of that doctrine, the discourses of Jesus Himself at Jerusalem. By setting them in their historical environment of time and place, he left no opening to internal criticism of his work, on the suspicion of the introduction of artificial compositions of his own. Since these discourses, attributed to Jesus, were uttered in surroundings different from those of the discourses of

⁴³See Didon, vol. I, Introd. XXI & XXII.

⁴⁴See Lepin, pages 100 & 101.

⁴⁵The Theory of J. Réville, and his school. Max Müller, "Theosophy," London, 1893, "Preface," and Passim, had somewhat similar hallucinations. So, likewise, has Harnack, "What is Christ," page 218. Loisy has come out flatly for Réville's standpoint. See Lepin, page 395. On Philo, see Spiegler, pages 54 et seq. Also E. Baird, "The Evolution of Theology," etc. Glasgow, 1904, vol. II, pages 184, et seq.

Jesus in the Synoptics, there is no good reason for an *a priori* opinion that there must necessarily be an antagonism between the declarations of Jesus of the Synoptics, and those of Jesus of the Fourth Gospel. Nor can any critic rightly read into the latter any abstract metaphysics, or theological speculations. It is plain that Jesus is simply attesting the facts of His inner consciousness, and translating them into human speech. He is directly stating His pre-existence, eternity, community of essence with the Father, and equality with the Father, inasmuch as He is the Second Person of the Trinity. He is affirming that He was made flesh for the salvation of mankind.

No doubt there is a difference between the language of the Apocalypse and the language of the Fourth Gospel. Yet, it is at least a working hypothesis that the one, and same author could have produced both works, provided that he had written Apocalypse in his prime, and, 30 years afterwards, in another environment, and with a better knowledge of Greek, he had written the Fourth Gospel. Moreover, he could have been a Galilean Jew, writing for the Gentiles, at a time when the Jewish race was hardly known in Asia Minor, excepting as a foreign, and hostile sect. That the author of the Fourth Gospel did write for the Gentiles, is proven by his explanations of Jewish expressions, and customs.⁴⁶ That he was a Jew, is proven by the knowledge which he displayed of Jewish affairs before the fall of Jerusalem, as well as by peculiarities of phraseology. Moreover, his reputed geographical, historical, and chronological inaccuracies are found to vanish before a sound exegesis.⁴⁷ Besides, if he wrote some

⁴⁶v. g. ch. X, 1-16, 22, 23 etc. See Cornely, "Comp." page 503; Seisenberger, pages 394 & 397; and Batiffol, pages 10 et seq. and 58 et seq.

⁴⁷v. g. regarding Caiphas, XI, 49, and XVIII, 13; and Sychar, IV, 5, and Bethania, I, 28. See Cornely, pages 502 & 503; and Seisenberger, page 395.

30 years after Jerusalem and the Temple had been destroyed, and as a Christian of many years' standing, it would have been quite natural for him to refer to "Jew," and "feasts of the Jews," and the like, just as the Fourth Gospel does do. Moreover, from the standpoint of internal criticism alone this gospel should be recognized as the work of one hand. Therefore, as far as that standpoint in itself is concerned, there is no justification for any attempt to expunge accounts of miracles, or ch. IV. on the Samaritan woman, or V., 4 or VII., 53—VIII., 11 or XI. on Lazarus or XXI., 1-25.⁴⁸

In fine, John, the Apostle, we are told, was an honest man. This is well said. Therefore, if he wrote the Fourth Gospel, it must be veracious. But an honest man would not make another man pose as a God. Very true. But what about the possibility, at least, of the God-Man? What about the possibility of St. John's record of the testimony of the God-Man about Himself? Where is the logic in arbitrarily shutting off the vision of what may be facts? The author of the Fourth Gospel did not call himself St. John, the Apostle. But he sufficiently designated himself such by identifying himself with the "beloved disciple" of the Synoptics.⁴⁹ St. John could, and did write the Fourth Gospel. He did not die shortly after A. D. 68. History teaches us that he died, sometime between 100 and 117, during the reign of Trajan.⁵⁰ He wrote his Gospel about the year 100.⁵¹ The critics would hardly quarrel about this date for the origin of the work.

It is strange, however, to find them appealing to

⁴⁸See Cornely, pages 503 & 504; Seisenberger, page 391; Didon, vol. II. Append. E and O; and expert testimony in Resp. Com. de Re. Bibl., May 29, 1907 in Benzinger-Bunnwart, 1911, pages 580 & 581.

⁴⁹Ch. I, 14 & 35; XIII, 23; XIX, 26; XX, 2; XXI, 24.

⁵⁰See Cornely, pages 498 & 499; and Seisenberger, pages 393 & 397.

⁵¹See "Christus," pages 739 et seq.; and Le Camus, vol. I. pages 46 et seq.

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the tradition of the second century for arguments against the authorship of St. John's Gospel. The Alogoi, an obscure, Phrygian sect about the year 170, did oppose St. John's Gospel, but precisely because it had previously been received amongst the orthodox as the work of St. John. The two apocryphal gospels, which are mentioned by the critics, could not have cited other canonical gospels than those of St. Matthew, and St. Luke. For, the one attributed to St. James, ends with the relation of the slaughter of the Innocents by Herod. The other, which is probably the most fantastic of all the apocryphal gospels, ends with the account of the early boyhood of Jesus. If, however, it is to be instanced, let its beginning likewise be noted. "I, Thomas, an Israelite, judged it necessary to make known to our brethren among the Gentiles the actions, and miracles of Christ in His childhood, which Our Lord, and God, Jesus Christ wrought" etc. Indeed, all the other apocryphal gospels are also strenuous, and persistent in affirming that Jesus Christ is the Son of God. When one comes to reflect on it, perhaps those works do merit more attention. They must have had some basis of historical truth; and they were in circulation in many places, during the third, and the fourth centuries.⁵² Further, from competent authorities, we learn that Marcion not only knew of the Gospel by St. John, but also preserved part of it in his own work. Tatian did use it. So did St. Justin. We are not much concerned in discovering whether the authors of the Clementine, and of the Ignatian Epistles cited from the Fourth Gospel, or not. Nor does it make any difference whether Polycarp, or Papias had reason to mention it, or not.

⁵²See "The Apocryphal New Testament," American Edition, Boston, De Wolfe, Fiske & Co., especially pages 1 et seq.; 6 et seq.; and 31 et seq.

It suffices that St. Irenaeus, the disciple of Polycarp, gave his irrefutable testimony during the lifetime of Polycarp,⁵³ who did not contradict it. Moreover, it is a fact of history, that, before the year 140, the Fourth Gospel, as now extant in the Vulgate, had been recognized as the work of St. John, the Apostle, by the Church at Rome, as well as everywhere else. Hence, its reproduction of the declarations of Jesus should be deemed absolutely reliable.

DENIAL THAT JESUS OF THE SYNOPTIC GOSPELS CALLED HIMSELF THE INCARNATE SON OF GOD.

As has been previously intimated, the class of critics, whose line of reasoning we are considering, are very much interested in upholding the "Historical Jesus" of the Synoptics against the "Ecclesiastical Jesus" of St. John's Gospel. They assert that the "Historical Jesus" never pretended that He is the Second Person of the Trinity, who was made flesh. They found this assertion upon the "substantial historical accuracy" of the Synoptic Gospels. They say that Jesus proclaimed Himself inferior to God. He admitted His own imperfections. "Why callest thou me good? None is good but one, that is God." (Mark, X., 18). He had soul-racking moments of weakness, as in the garden, at the thought of the chalice before Him, and on the Cross, at the thought His abandonment by the Father. He had His physical pangs of hunger, thirst, fatigue, and pain. He had His mental limitations. Thus, He confessed His ignorance about the time of the Day of Doom. Moreover, as they add, He was mistaken about the supposed proximity of His final advent, as well as

⁵³See Cornely, pages 500 & 501; and Seisenberger, pages 394, 395.

about the character of His Kingdom.⁵⁴ He prayed to the Father, like any other human suppliant. He attributed His extraordinary privileges, and powers to the Father. He dutifully commended His Soul to His Maker. He likewise declared Himself the Son of God, but, either because of His realization of His exceptional relationship to the Father through a Messiahship of a superhuman kind, or, better still, because of His conviction of unparalleled intimacy with the Father. But, He never called Himself the Son of God in the sense, that He is One of a Divine Trinity, who, remaining God, became Man also.⁵⁵ When such a statement is apparently attributed to Him, it must be judged to be an "insertion" into the primitive text of the Synoptics.⁵⁶ Yet, since these Synoptics have "substantial historical accuracy," such an "insertion" must be a minor, and accidental inaccuracy. Most of us, however, would draw a different conclusion.

There is hardly any need for us to discern truth from error in the foregoing assertions of the critics. We may admit that Jesus had a Human Nature. We deny that He pictured Himself as merely human. M. Lepin,⁵⁷ in a work written for that very purpose, has demonstrated that the Synoptics, independently of the Fourth Gospel, make Jesus declare, and prove Himself the Incarnate Son of God. But, here and now, we wish to learn from "Higher Criticism" why the "substantial, historical accuracy" of the Synoptics should be supposed to replace their complete, historical accuracy. In other words, what is the supposed, scientific canon

⁵⁴See refutations of these theories in Lepin, pages 425 et seq.

⁵⁵Harnack, "What is Christ," pages 137, 139 & 140. See Lepin, pages 271 et seq.

⁵⁶Harnack, pages 156 & 157. Loisy accepts this, and the other views of the school of Harnack. See Lepin, pages 290-295, 299-305; 320 & 321; 364 & 365; 485 et seq. and 530 et seq. Also Fillion, pages 217 et seq.

⁵⁷"Christ and the Gospel," etc. See especially pages 306 et seq.; 320 et seq.; 336 et seq.; and 380.

for excluding from those gospels certain declarations of Jesus, together with the "Gospel of the Infancy"⁵⁸, and all accounts of the miraculous? We are told that it is conformity with the original records of the words, and of the deeds of Jesus, which have been discovered during the investigation of the "Synoptic Problem." However, this answer cannot satisfy an unbiassed student of the Bible. Since about 1850 rationalists have exercised themselves over the question of the relationship of the first three Gospels to one another. In consequence, three well-known, and antagonistic solutions of that problem came to light. The first was that of "inter-dependence." This meant that the Synoptics were copied from one another. There were as many varieties of this solution, as there were possible orders of the three Gospels. The second solution was that of "the primitive, written gospel." There were as many divergences of opinion within this solution, as there were possible revisions, and evolutions of the supposed, original manuscript, previous to the extant differentiations into the three Gospels, as they now exist. The third solution was that of the "two, main, written sources" of these Gospels, or the "Logia," and the "Primitive Mark." All these solutions were erroneous, as we shall prove. Nevertheless, the last of them is what, at the present time, is offered by Harnack, B. Weiss, A. Jülicher, and that whole school, as the sufficient reason for the curtailment of the Synoptics, in the name of "Higher Criticism." In consequence, Loisy, and the other Modernists also cling to this third solution of the Synoptic Problem."

⁵⁸Matthew I & II; and Luke, I & II. These chapters of these two Gospels were said to contain "pious legends" by Renan. In them, according to Harnack, are "useless accretions," and, according to Loisy, evolutions of beliefs of the primitive church. Lepin, pages 107 et seq. upholds the "Gospel of the Infancy" by means of internal evidence.

DEFENCE OF THE HISTORICITY OF THE CANONICAL, SYNOPTIC GOSPELS.

Certainly, there is a striking similarity⁵⁹ between the Synoptic Gospels. In regard to subject-matter, they confine themselves almost exclusively, to the history of the sayings, and of the doings of Our Blessed Lord in Galilee, together with the account of His Passion, and of His Resurrection. Their contents are nearly parallel, although there are changes in their respective orders. Their style, and language are similar. Sometimes their wording is identical. Their Greek is stilted, meagre in vocabulary, and suggestive of Hebraisms. Yet, they could not have been copied from one another, because there is too much variation in detail. There is no historical basis for the theory of a primitive, written gospel. Cornely, however, and many others, think that there was a Primitive, Oral Gospel, agreed upon by the Apostolic preachers in a general way as a sort of common formula for the instruction of converts to Christianity.⁶⁰ As just intimated, each one of the Synoptics had its own aim, and method, and, hence, greater, or lesser amount of distinctive arrangement, and stamp. The first Gospel was originally written in Chaldaic, or Aramaic. It has more citations from the Old Testament, than are found in the other Synoptics. Some of these citations are rendered from the Hebrew, whereas in the other Synoptics the Septuagint was used exclusively. What relation this first Gospel had to the "Gospel according to the Hebrews," of which fragments remain in existence, is

⁵⁹On the futility of accusing the writers of the Synoptics of contradicting one another on various points, see Cornely, pages 494 et seq.

⁶⁰For general views of the Synoptics, see "Christus," pages 681 et seq.; Didon, vol. I, "Introduction"; Le Comus, vol. I, pages 18 et seq. See also B. Westcott, "An Introduction to the Study of the Gospels," London, 1888, pages 165 et seq.

not known. If these fragments are the distorted relics of some anterior document, it would complicate the matter. But, if they supervene as representative parts of an original whole, certainly, the "Gospel according to the Hebrews"⁶¹ never could have had anything to do with the Aramaic text of the first Gospel, as its meaning is gleaned through the Greek version. The Aramaic text itself fell into disuse very early. Some think that it was allowed to perish, because corrupted by heretical, Jewish converts. But the Greek version, made by some, unknown author, goes back to the Apostolic Age.

Moreover, the first Gospel had no relation with the "Logia," as understood by Harnack, and his school, for the precise reason that there never was any "Logia" in that sense. Their theory is based upon a passage in Eusebius,⁶² which hands down a statement of Papias, bishop of Hieropolis in Phrygia during the first half of the second century. It reads as follows: "And this also the Elder said: Mark, having become the interpreter of Peter, wrote accurately all that he remembered of the things that were either said, or done by Christ; but, however, not in order. For he neither heard the Lord, nor followed Him; but, subsequently, as I have said, Peter, who was accustomed to frame his teaching to meet the immediate wants, but not as making a connected narrative of Our Lord's discourses. . . . Matthew wrote the logia in Hebrew, and each one interpreted them as he could." In this passage, according to the critics, there is reference to the "Primitive Mark," as well as to "the Logia" produced by the Apostle, Matthew. But the special inference to be drawn, according to their view, is that the original

⁶¹See these fragments in Westcott pages 466 et seq.

⁶²"Hist. Eccles.," III, 39. See also II, 15 cited in Kirch page 249.

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Gospel of St. Matthew, which has been replaced by the first Gospel of the New Testament, was a mere collection of the discourses of Our Lord. The whole argument rests upon the meaning of “τὰ λόγια” “the Logia,” which St. Matthew wrote in Hebrew, or, in other words, as all admit, in Aramaic. If, in the extract from Papias, the word “λόγια” does not signify exclusively “speeches,” or “discourses,” the theory of the critics vanishes. But it does not so signify, either in the four places⁶³ in the New Testament, wherein it occurs, and wherein it applies to the Divine Revelations of God through His Holy Scriptures; or in passages in the Clementine Epistles, Irenaeus, Clement of Alexandria, and Origen;⁶⁴ or in the mind of Papias, who transferred the name “Logia” from an appellation of the Old Testament into a similar designation for the Gospels, and, who, moreover, called his own work “λογίων κυριακῶν ἐξήγησις”, although its scope was not limited to the treatment of Our Lord’s discourses; or in the mind of Eusebius, who plainly understood “the Logia” of Matthew of the Gospel of St. Matthew of his day, and of our own. If Papias had put “λόγοι” for “λόγια,” there might have been some plausibility to the argument of the critics, although, even in that case, they would have had some difficulty in showing why no historical evidence of such a fundamentally important treatise, as that of the “Logia,” had ever been discovered.⁶⁵ It is true that, at London, in 1897, Grenfell, and Hunt published a “Logia Jesou,” which they had found in the course of excavations in Egypt. But it turned out to be no more than one leaf, 6 by 3½ inches, containing only

⁶³Acts, VII, 38; Rom. III, 2; Heb., V, 12; and I Peter, IV, 11.

⁶⁴“Patres Apostolici,” Ed. Funk, II, 280; and Lightfoot, “Contemporary Review,” Aug., 1875, page 399.

⁶⁵Resp. Com. de Re. Bibl., June 26, 1912: “The Cath. Encyc.,” art. “Logia Jesu”; and Berry, pages 254-256.

six phrases, and the beginning of a seventh. It is now supposed that these apocryphal "sayings of Jesus" were an extract from the so-called "Gospel of the Egyptians." In 1904, the same scholars, at Oxyrhynchus, found some more apocryphal "Logia," but altogether insignificant.⁶⁶

Moreover, Eusebius not only had the first Gospel, as now extant, but also collected sufficient evidence to plainly prove that St. Matthew was the author of its Aramaic text.⁶⁷ Further, its contents show that it was written before the fall of the Temple, and for the Jewish converts in Palestine. Its aim was to establish the Messiahship of Jesus; and we have seen that the Messiahship foretold in the Old Testament necessarily connoted the Divine Sonship. Its aim settled its scope, as well as its exemption, to a certain extent (ch. IV.-XIV.), from rigid chronological order. Therefore, it should be taken precisely as it is, facts, discourses, and all.⁶⁸ Indeed, some of its discourses of Our Blessed Lord are similar to what is found in St. John's Gospel.⁶⁹

We have already referred to the supposition of Harnack, and of critics of like tendencies, that Papias mentioned their supposed "Primitive Mark." However, their chief reliance in this regard is in internal criticism of the Synoptics themselves. They claim to find two parallel accounts beneath those Gospels, as they now are, the one, a narrative of events in the life of Jesus, the other, the "Logia." The narrative of events, as they say, was preserved in the framework of the canonical Gospel ascribed to St. Mark. We cannot asperse their profound, but misdirected scholar-

⁶⁶See Le Camus, vol. I, pages 54 & 55, wherein the "Logia Jesou" are cited; also, Seisenberger, page 370; also Westcott, pages 457-465.

⁶⁷See v. g. Seisenberger, pages 367 & 368.

⁶⁸Resp. Corn. de Re Bibl., June 19, 1911.

⁶⁹v. g. Matthew, XII, 14-37; XXI, 23-46; XXII, 35-46; XXVIII, 18-20.

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ship. However, there seems no need to go into further details about their supposed findings in favor of the two-source theory.⁷⁰ Their notion about the "Logia" has been seen to be erroneous. Their notion about the "Primitive Mark," as the original written Gospel, is opposed to the unanimous tradition of the first four centuries of Christianity,⁷¹ as well as to the already mentioned decisions of the experts on the Biblical Commission. Tradition says, and internal evidence confirms it, that St. Mark wrote the second canonical Gospel at Rome, at the request of the Gentile converts, who desired a keep-sake of what St. Peter had preached. But he wrote in Greek, so that St. Peter could understand, and approve of the work.⁷² Doubtless, St. Mark likewise rendered it into Latin afterwards, at least, orally. Its aim is indicated at the very beginning. (I., 1-15). Jesus, the Son of God, as proclaimed at His Baptism, is to be proven by His deeds, rather than by His words, the Divine Founder of the Kingdom of God. It opens with the words—"The beginning of the gospel of Jesus Christ, the Son of God." Is it not strange that the critics are so fond of this Gospel, and so eager to oppose St. John's Gospel with it, in preference to the other Synoptics? Moreover, especially in chapter XII., it affords important discourses of the Lord, of a tenor similar to those in St. John. Further, apart from the gratuitous criterion, derived from a misinterpretation of some words of Papias, they have plausible reason, for cutting away anything from St. Mark's Gospel, excepting the last twelve verses, which, however, the Church upholds.

⁷⁰See Fillion, pages 154 et seq., 166 et seq.; and 172 et seq.; also Lepin, pages 20 et seq.; 47, and 436.

⁷¹See v. g. Seisenberger, pages 377 & 378; and Resp. Com. de Re Bibl., June 26, 1912.

⁷²On the authenticity of Mark, XVI, 9-20, see Seisenberger, pages 382 & 383.

⁷³According to the Muratorian Fragment, the third canonical Gospel, which opens with the account of the nativity of John the Baptist, was written by Luke, a medical man, and a companion of St. Paul. The Muratorian Fragment, which was written at Rome, or in its vicinity, about A. D. 180, is the surviving, and nearly complete portion of the oldest known list of the New Testament Books. Hence, its authority is necessarily weighty. Moreover, there is an abundance of ancient testimony corroborative of its statements about St. Luke, and his Gospel. Yet, Harnack,⁷⁴ who admits the authorship of St. Luke, with of course, dependence on the "primitive Mark," and on the "Logia," bitterly attacks the Gospel itself, not only in its first, two chapters, but also everywhere else, wherein the supernatural, or miraculous is related, and wherein the Divine Sonship is pre-supposed. Wernle⁷⁵ says that, with a few, minor exceptions, what the third Gospel adds to Mark, is without value for the history of Jesus. H. Holtzmann⁷⁶ says that this Gospel contains a manifold revision of the teachings of Jesus. He doubts that St. Luke was its author. However, while it may be useful to be aware of what such critics have to tell us, we see that they are giving us their personal opinions. Moreover, these opinions dwindle down into nothing in presence of the certain testimony of antiquity against them.⁷⁷ Doubtless, these same opinions would have been modified, if the intention of St. Luke to demonstrate that the Redeemer of mankind, Jesus Christ, is the Incarnate Son of God, had not been so fully mani-

⁷³See copy in Kirch, "Enchiridion," pages 86-88. See also "The Cath. Encyc.," art. "Muratorian Canon."

⁷⁴See Fillion, pages 173 et seq.

⁷⁵Fillion, page 178.

⁷⁶Fillion, page 156; also Lepin, page 22.

⁷⁷See Cornely, pages 477 et seq.; Seisenberger, pages 383 et seq. Resp. Com. de Re Bibl., June 26, 1912.

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fested in his Gospel. He introduced⁷⁸ five miracles, and twelve parables, which were not mentioned in the two, previous Gospels of Sts. Matthew, and Mark. He recorded sayings of Jesus,⁷⁹ which imply His divinity. Such things, according to Harnack, are signs of "colossal credulity," and of "superficial theology." St. Luke related that the birth of Jesus coincided with a general census ordered by Augustus, and carried out in Syria by Quirinius. Hence, because there is nothing said about this census, in the Roman historians, St. Luke is accused of making a grave error of fact, especially since a general census of the Roman Empire, as we are told, would not then have extended to Judaea. Renan was especially strong on this point. However, it has been established by indirect, Roman, historical data that St. Luke was right in the matter.⁸⁰ Besides, at the very beginning of his Gospel, (I., 1-4), he solemnly testified that he repeated nothing that had not been handed down by those, who "were eye-witnesses, and ministers of the word."

In fine, the declarations of Jesus about Himself in the Synoptic Gospels, and, likewise, in St. John's Gospel, must all be received as authentic. They must be interpreted as they stand. The Gospel records are not historically assailable. Even without invoking the testimony of the Church, the Gospel of St. John, as well as the Synoptics, can be demonstrated to be authentic, integral, and veracious. All consequently, are trustworthy in their extant form. Making due allowance for unimportant slips in transcription, and attempted correction, the text of the Vulgate⁸¹ must be

⁷⁸See Didon, vol. I. "Introduction," XVI, for enumeration and location in Gospel.

⁷⁹Ch. VI, 5; VII, 48; XXIV, 25, 26, 46, & 47, and the like.

⁸⁰See Didon, vol. II, pages 395 et seq.; also Le Camus, vol. I, pages 181 et seq.

⁸¹See F. A. Gasquet, "Vulgate, Revision of," in "The Cath. Encyc."

admitted to go back to the time of St. Jerome. Moreover, since 1907, the Benedictines have been engaged in revising that text, in accordance with the sound rules of textual criticism. If only from the innumerable, accompanying citations, references, and translations descending back to the fourth century, we know beforehand that no change of any essential character will be effected in the reading of the Vulgate, particularly in regard to the declarations of Jesus. These, at least, have been preserved unmutilated with the most zealous, and loving care. Amongst all impartial critics, it is admitted that the original text of St. Jerome's work is the absolutely necessary basis of any extended, and critical revision of the Gospels, inasmuch as he had access to many manuscripts, which have, long since disappeared. Amongst others, he had a Latin version, of the Bible inclusive of the four Gospels, which, as he affirmed, had come down to him "from the first days of the Faith."

CHAPTER II.

Proof of the Minor Premise of the Gospel-Argument.

FIRST POINT. JESUS AS PRESENTED IN THE
GOSPELS THE TRULY HISTORICAL JESUS.
DECISIVE PROOF THE TESTIMONY OF
THE ROMAN CATHOLIC CHURCH.

The testimony of the One, Holy, Catholic, Apostolic, Roman Church is the decisive, final, and absolute proof that the Gospel records of the life, labors, works, and declarations of Jesus are historically sound, and present Our Blessed Lord precisely as He was, acted, and talked, during His earthly sojourn. It is well to show that the four Gospels are authentic, veracious and integral, both by means of internal criticism of their contents, and, likewise, by means of preserved references, and citations of writers of the first, two centuries of the Christian Era. Inasmuch as it signifies, at least, the practical overthrow of our opponents upon ground of their own choosing, this kind of argumentation has its own value. But, after all, the only infallible criterion for everything concerning the Gospels, is the testimony of the Catholic Church. Those critics, to whom we accord ultimate consideration, admit that Jesus lived, taught, and died upon the Cross. They admit that He did not write.¹ They admit that

¹On the imaginary letter of Jesus to Abgar, King of Edessa, see "The Apocryphal N. T." pages 32 & 33. See also "The Cath. Encyc.," art. "Abgar."

He orally committed His teachings, inclusive of His declarations about Himself, to a chosen band of disciples, to whom alone He freely explained His private, and public utterances. They admit that, if it were possible to reproduce exactly, and solely, what Jesus said to His selected companions, there could be no doubt on what He taught about His own character. Why should not such a thing be deemed possible? Why could not the disciples hear, remember, and transmit, at least, the essential declarations of Jesus about Himself? Before they were scattered to the uttermost parts of the earth, the disciples of Jesus, the eleven, at least, were gathered together, at Jerusalem. They remained the same men, physically, as before the Resurrection, or, for the sake of argument here, let us say the re-appearance of Jesus, real, or supposed. No one can reasonably claim that the eleven all became afflicted with hallucinations, or superadded, religious delusions about the supernatural character of their Master, during the time, which immediately followed on the sad, and distressing, and terrible event of the Crucifixion. During the next fifty days, they, frightened, and bewildered though they were, could not possibly have forgotten the principal statements, which Jesus had made to them about Himself. Indeed, it is evident that they constantly discussed those statements. It is equally evident that, before going forth to preach Jesus Crucified, they unanimously agreed upon the precise meanings of those statements. Moreover, it is an indisputable fact, that, despite suffering and martyrdom, they unanimously preached everywhere that Jesus Crucified is the Incarnate Son of God. Can it reasonably be imagined that, after their dispersion over the earth, and consequent separation from one another, the whole of the Apostles became simultane-

ously, but unconsciously, self-deluded into a belief in the Resurrection, and, consequently, in the divinity of Jesus? By no means. There is no logical method of escape from the conclusion that they preached the Divine Sonship, because they had all become absolutely convinced that Jesus had declared it to them. Moreover, these first Christian preachers, the friends of Jesus Himself, were strictly bound to see that their immediate successors in the apostolic succession changed nothing, and added nothing, as far as the tradition of the teaching of Jesus was concerned. Since this teaching of Jesus covered organization, as well as doctrine, dogmatic, and moral, it follows that the Apostolic Age truly represented original Christianity.

Harnack,² however, propounds a theory to the contrary, and in a rather insidious manner. He says that the Roman Catholic Church should be conceded to go back to the Apostolic Church, and, even, to the "Church of Jesus" Himself. Nevertheless, it is essentially different from both, particularly from the latter, the primary reason being that there is an impassable chasm between the "Church of Jesus" and the Church of the Apostolic Age. For, at that period, and at various other times up to about A. D. 250, there were ushered in essential deviations of belief, and of constitution. The fundamental change, of course, arose from the introduction, during the Apostolic Age itself, of the doctrine of the Incarnate "Logos." For, this doctrine, despite subsequent, Hellenic influence, must be traced back to the Fourth Gospel. Jesus Himself, however, was in no way its author. The principal change in constitution arose from the misunderstanding of the place of Peter in the government of the Church, or, rather, from the substitution of the "Roman ideology" in this

²See Batiffol; "Introduction," and pages 37 et seq.

regard for the primitive conception of the position, and prominence undoubtedly assigned to Peter by Jesus Himself. In the development, if not in the origin of this phase of "Roman ideology," Clement of Rome, and Cyprian had a share. But Jesus was not the founder of the "Petrine Primacy," or, consequently, of the Roman infallible papacy of subsequent date, even although any one of the Gospels appears to be discovered to have declared the contrary. Hence, the need to repudiate St. Matthew, XVI., 17-19, on the Petrine Primacy. We have previously alluded to Harnack's attitude towards this famous passage of that Gospel. Hence, also the need to ignore St. John, XXI., 15-17, and to minimize the importance of St. Luke, XXII., 31, and 32. However Harnack concedes that the Apostles had absolute, supreme authority. Indeed, this is manifest from their conduct at the Council of Jerusalem (Acts, XV). Moreover, they could have had the power to exercise such authority from Jesus only. They could not have arrogated it to themselves. The mode of procedure at the above-mentioned council is sufficient proof of this. The other Christians of that epoch, many of whom were themselves endowed with charisms of, at least, an exceptional character, nevertheless, recognized the superior position of the Apostles in the "ecclesia docens," precisely because they were aware that Jesus Himself had so arranged the hierarchy. Hence, to confute Harnack, there is no necessity to demonstrate here the Petrine Primacy. It does not matter here whether St. Peter, or St. James was the head of that hierarchy. What is certain, and sufficient is that the Apostolic Church had already a centralized organization. The inference is imperative that Jesus Himself was its original, and immediate cause. Therefore, the Apostolic Church, both in doctrine, and in visible unification, was

totally, and directly, and unequivocally the "Church of Jesus" Himself.

In the First Section of this work, we had reason to point out in what sense the Messianic Kingdom is eschatological, just as, likewise, we had reason to show that as far as Loisy and his school are concerned, the "Messianic Consciousness" means the self-deception of Jesus upon His God-Man Messiahship. The "Church of Jesus," as we have just said, was a fully formed, visible society. If we listen to the preaching of the Apostles, its aim was, first of all, to continue the work of the Saviour of mankind in this world; and, secondly, and in consequence, to render itself the Kingdom of God in heaven. Jesus did not preach a purely apocalyptic kingdom. He did most emphatically preach a church, which, amongst other things, would replace the Jewish dispensation. Therefore, Loisy³ is utterly mistaken in asserting that the idea of the Church was substituted by the force of events for the idea of the Kingdom. It is a historical error to assume that men could speak of the Church, only after the Church had come into existence, and after the Jewish people, as a whole, had refused to be moved by the preaching of the Apostles. Loisy is nearer the truth than is Harnack, inasmuch as he appears to intimately connect the Apostolic Church with the "Church of Jesus," and to admit that Jesus Himself formed the Apostolic Church, with St. Peter as its head. He also admits that the society instituted by Jesus implied a truly centralized medium of teaching. But he adds that "Jesus provided for the diffusion of the Gospel for the time then present." Jesus thus prepared for the Kingdom to come within a short time. It was then His tragic illusion that the imminent, and catastrophic advent of the

³See Batiffol, pages 75-79.

Kingdom would dawn upon His followers in all its glory. Only subsequently was He disillusioned. He died for another, and later phase of the Kingdom. But the society, which He had instituted, remained for many years in the expectation of the Kingdom, as originally proposed to it. By this very expectation it was perpetuated. This society, afterwards compelled by dint of circumstances to revert to the notion of a future kingdom, eventually became the Church. However, the hypothesis of a purely apocalyptic kingdom having been exploded, and the true character of the Messianic Kingdom having been demonstrated, the very foundation of Loisy's theory has been cut away.⁴

While Jesus Himself was yet on earth, the definitely marked out, and incipiently organized "group" of followers around Him, whose existence Loisy could not but recognize, took its doctrine, and form of worship from its Lord. They obeyed the lasting, divine commandments in the Law, as He directed, not as the Sopherim, and the Pharisees wished. They entered into the synagogue at Nazareth, because He spoke therein. After having been called by Him, they no longer felt bound to any synagogue. Although sorry to hear of the coming destruction of the splendid Temple, they no longer believed its preservation essential to the Kingdom. After the Lord's departure from earth, His followers cleaved, and "differentiated," and "integrated" into other "groups," which all, however, retained the fundamental unity in Christ Jesus, and, consequently, the fundamental distinction from what had been abrogated of Israel. Apart from other sources, we may glean from Tacitus,⁵ who, however, ignorantly termed

⁴We may note that the famous theory of Sabatier, which is somewhat similar to that of Harnack on the infant church, is reviewed by Batiffol, pages 143 et seq. See also "Christus," pages 983 & 984.

⁵Annal. XV, 44. See Batiffol, pages 17 & 18.

it an "execrable superstition," that Christianity, not only in Judaea, but also at Rome, in the time of Nero, or about A. D. 64, was already known to be a religion different from Judaism. Doubtless, it was difficult for St. Peter to turn to the Gentiles (Acts, X). Other disciples were loth to relinquish the imposition of circumcision, and legal observances upon the new converts. In the days of St. Paul, there was already an heretical sect of "Judaizers" seeking some mode of making the practices of the Temple converge with Christianity. But there was never a division within the fold itself into a Petrine Church, and a Pauline Party. St. Paul himself repressed all inclinations to estimate him as more than a humble, and repentant worker for Jesus, and late accession into the ranks of the Apostles. Until about the close of the first century of the Christian Era, the rabbinical Jews evinced themselves zealous, and, to some extent, successful, in attracting Greek proselytes, on whom they enforced circumcision, and subservience to the Law. They likewise compelled these proselytes to submit to some kind of baptism.⁶ Yet, some years before St. John died, this miscalled "apostolate" of Judaism, which had always exhibited a contemptuous aversion for everything Christian, had sunk into innocuous desuetude.⁷ As fast as the circumstances of the times permitted, the relations of the scattered communities, or "churches" of Christians, with the See undoubtedly established at Rome by St. Peter⁸ were made clearer, and closer. St. Clement of Rome⁹ was no innovator in this regard. Nor, later, was St. Cyrian.¹⁰ Not even the un-

⁶See Batiffol, pages 11 et seq.

⁷Batiffol, pages 37 et seq.; 55 et seq.

⁸Alzog, "Universal Church Hist.," English transl., Cincinnati, vol. I, 1874, pages 180-182; Batiffol, pages 69 et seq.

⁹Alzog, vol. I, pages 409 et seq.; Denzinger-Bannwart, pages 20 & 21; Batiffol, pages 122 et seq.

¹⁰Batiffol, pages 332 et seq.; Kirch, pages 151, 156, 157, & 166.

scrupulous ambition of other patriarchs could upset the traditionally universal jurisdiction of the Holy See. The first four, great, General Councils were effective only in so far as ratified by the papacy. The supreme authority of the papacy necessarily implies infallibility in teaching the flock as one vast whole. If the ultimate pronouncement in the visible society of Jesus were not entirely free from suspicion of error, the Word of Jesus could not be certainly ascertained. To any unprejudiced student of history, nothing could accentuate this statement better than the result of the strife of kings, and of councils with the popes of the later Middle Ages. Experience, as well as reason, proves that the "Petrine Primacy" in the Catholic sense is infallible, as well as perennial.

It is not hard to tell why Harnack, and Loisy are so interested in the "Church of Jesus," and so anxious to deny the derivation of the centralized, infallible, teaching authority of the Roman Catholic Church from it. Men, who start off from the gratuitous postulates that the supernatural is impossible, and that the Divine Sonship of Jesus is a chimera; and who, therefore, must retain the liberty to throw the miraculous out of all the Gospels, and to reject altogether the declarations of Jesus on His Divinity in St. John's Gospel, and to distort His statements in the Synoptics, are compelled to find some pretexts for their unwillingness to treat the records of the Church in the manner, in which the records of any visible society testifying to itself should be treated. Any organization with an uninterrupted life is the supreme witness to its origin, constitution, laws of government, and archives. It could not be deceived on these matters. Nor, in due conditions, could it deceive the world. These conditions are historically verified in regard to the Church. In its primitive, and

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apostolic commencement, it received the Word from its Founder, and transmitted the same, both orally, and, to say nothing of the rest of the New Testament, by the Gospels. It also added to its documents other early works, which it does not affirm to be inspired¹¹ like the New Testament, but which, nevertheless, it recognizes as assisting in crystallizing the wording, and the meaning of the original message of its Founder. Thus, the Church wrote, preserved, and guards the Gospels. They are a part, the most important part, of its written archives. By the very necessity of things, the Church is the sole, authentic interpreter of the Gospels. The Church alone can absolutely attest to the meaning of the declarations of Jesus of the Gospels. In fine, the testimony of the Church is the ultimate, and infallible criterion of everything concerning Jesus of the Gospels. The sequence, and conclusion are evident. The advocates of "Higher Criticism," and of "Modernism" vainly seek a flaw in the premises. The immemorial testimony of the Church¹² refutes their theories of the origin of the "Roman ideology," as well as of the origin of the divinity ascribed to Jesus in the Gospels.

THE INSINUATION THAT FAITH INCAPACITATES US FROM TRULY JUDGING UPON THE HISTORY, AND THE RELATIONS OF CHURCH AND GOSPELS.

It is illogical, therefore, for the above-mentioned critics to turn about, and to insinuate that "our eyes are held," and that our faith prevents us from forming a true, sound, and "scientific" judgment about the

¹¹On Inspiration, see the "Providentissimus Deus," Nov. 18, 1893. In Seisenberger, page 176.

¹²The argument of St. Irenaeus, (see Kirch, pages 69 & 70; Batiffol, pages 164 et seq.) and of Tertullian (see Kirch, pages 97, 103-105, & 121; Batiffol, pages 264 et seq.); and forcibly revived by Moehler. "Symbolism" English transl., London, 1894, pages 256 et seq.

relations of Church and Gospels. Such an insinuation has practically been obviated by the preceding line of reasoning. Nevertheless, it may be well to consider what it is that prompts these men to endeavor to exclude the Roman Catholic scholar from the possession of truly scientific acumen in the point at issue. It is the persuasion that he blindly assents to the assertions of his Church about its divine institution, and complete authority over the Gospels, because he has been accustomed, from his very childhood, to hear from all, whom he respects, that he has the faith, and that it is a sin to doubt about it. Indeed, he has been taught that he received the faith, when baptized in infancy. We can retort, however, that the Roman Catholic scholar has a reason for the faith, that it is in him,¹³ particularly, regarding the origins, and relations of Church, and Gospels. Consequently, he is justified in abiding by it. He has been taught that faith is received at Baptism validly conferred. But, he has not been taught that he elicited the act of faith before he arrived at the use of reason. This is an important distinction, which should be kept in view. The faith, which, according to the Church, is infused into the soul of the child, who is validly baptized, is the virtue of faith. It is defined as the internal, immanent, supernatural power, or capacity, divinely superadded to the natural powers, or capacities, which underlies the eliciting, at the dawn of reason, of the act itself of faith.¹⁴ Thus, it is the great advantage that the baptized Christian has over the unbaptized adult¹⁵ seeking light. Is there any conceivable reason why

¹³See Hurter, "Theol. Dogmat. Comp.," 1888, tome 1, pages 465 et seq.; Bouquillon, "De Virtutibus Theol.," 1890, pages 17 et seq.; Noldin, "Summa Theol. Moral.," 1911, tome 2, pages 44 et seq.

¹⁴See Hurter, loc. cit., page 479; Noldin, tome 1, pages 33 et seq.; Bouquillon, pages 86 et seq.

¹⁵See Mazzella, "De Gratia Christi," Rome, 1892, pages 192 et seq.

the Church may not be right about the divine agency in this matter? Undoubtedly, the Roman Catholic, who has grown up, and who has become a student of the history of the Church, and of the Gospels, has always felt that it is a sin to doubt about his faith. Nor does he doubt but that, from the beginning of his use of reason, he has continued in the act of faith. He knows that the Church lays down principles in such matters, but does not make thier application to individual cases. But he is satisfied of the worth of his Baptism. He is satisfied that he never destroyed his faith by a formal act of unbelief. It is true that he has neither intuition, nor angelic vision of the agency of God over the supernaturalness of his faith. Nevertheless, if he has been living up to his belief, and if he has been practising the theological virtues, he has the practical certainty that the Holy Ghost testifies to, and with his spirit that he is an adopted son of God.¹⁶ Above all, since our opponents admit nothing supernatural, he is sure of the rational groundwork of his assent to the Word of God. This is the main point to be made. Having been made, there can be no logical objection against his natural power, or capacity, for any kind of scientific attainment whatsoever.

The rational groundwork of the assent of the Roman Catholic was laid down at the age of reason. Nevertheless, he could not have been in error, or in possibility of subsequent revision, and reversion of judgment. Doubtless, while he retained the virtues of childhood, he was unsophisticated. He believed his parents, catechists, and priest. But these, although human, and fallible, were not voicing personal opinions, but were imparting the fixed creed of the Church. Surely, the Church must be admitted to know precisely

¹⁶See Corluy, vol. II, page 314 on Rom. VIII, 16.

what it wishes to teach. Surely, also, its testimony to its own constitution, and archives is unimpeachable. However, what our opponents have in mind about the human testimony of parents, pastor, and others, bears principally upon the knowledge of the object of the subjective assent to the Word of God, which the Roman Catholic gave in his childhood. It does not bear upon the formal motive of that assent. Even at that age, he saw clearly, and certainly by his own intelligence, prompted, of course, but, nevertheless, a free agent moved by intrinsic evidence, that there is a Creator, and Ruler of the universe, the Heavenly Father, infinitely superior to earthly parents, infinitely more powerful to punish disobedience, infinitely safer from error, or deception, who must be absolutely believed in what He has said to His children. This metaphysically certain reasoning, however, did not afford him the fact of Divine Revelation. Nor do we claim that it did. Undoubtedly, his first assent to the Word of God signified that he believed in what the Church teaches, because it is the Word of God. But here comes in a phase of the testimony of parents, pastor, and others, which our opponents are apt to overlook. When he was a child, he was incapable of thorough investigation into the fact that God has revealed the Christian Religion. His preceptors, however, acted the part of living tradition, and showed him a sufficiently convincing amount of the proofs of the divine origin of Christianity, as well as of the fact that it is the Church, in which, and through which, the Divine Revelation remains always cognoscible to mankind.¹⁷ Therefore, although but a child, he, nevertheless, logically accepted this phase of the testimony of his educators; and, because of the evidence, mediate, but conclusive, contained in it, he

¹⁷See Bouquillon, pages 49 et seq.

assented to what the Church teaches, because it is the Word of God. After the fact, we affirm that those educators were fully authorized in appealing to supernatural, confirmatory works, especially miracles. We now insist on the fact of such works. In demonstrating the fulfillment in Jesus of the Messianic Predictions, we brought up one line of them. In rationally, and critically defending the historicity of the Gospels against rationalists, we necessarily vindicated the fact of the miracles of Jesus. In order to confound our opponents, it is not necessary to urge that the assent of the Roman Catholic became faith by being supernaturalized under grace, both inceptively, and entitatively. It is enough here that its groundwork was, and is in accord with the natural mode of acquiring certain knowledge; and that his natural powers, or capacities for increasing his store of information are in no wise depreciated, or impaired. His eyes are not held. Without equivocation, he can unreservedly promise to bow to the strict truth about Gospels, and Church. Could any upholder of the rights of reason ask more?

Moreover, what has been said so far is directed primarily against those rationalistic critics of the Gospels, who never have professed to have had supernatural faith, and, who, consequently, have been consistent to the extent of avoiding all theories of the process of religious belief. It is likewise directed against the Modernists, in so far as they may be regarded as the vehicle of "Higher Criticism." Since, however, the Modernists have introduced a new "faith," into the "scientific" mind, we can also retort upon them the very charge made against us. It is the "faith" of the Modernists,¹⁸ not our supernatural faith, which ob-

¹⁸See the "Pascendi" of Pius X, Sept. 8, 1907, as published by the Eccles. Rev., Nov., 1907, pages 3-13, 23-28, and 32-34. Also art. "Modernism" in "The Cath. Encyc."

structs sound judgment upon the origin and character of Church and Gospels.

The Modernists, like all the other rationalists, started off from the gratuitous postulates that supernatural works, and the Incarnation of the Logos are opposed to reason. They were not, however, content with destructive weapons solely. They also wished for a positive philosophy of belief, which, while girding them against the immutability of religious dogmas, would also give full freedom to the development of the religious tendency in every man. Thus, they eventually took refuge in a kind of epistemological idealism. They cleared the way for this by adopting some of the elements of the philosophy of Herbert Spencer.¹⁹ They agreed with him in asserting a religious sentiment in every man, which is correlated with the truth behind all creeds, and which is the fundamental fact in human intelligence. They did not, however, admit that the ultimate truth of religion coalesces with the ultimate truth of science. While admitting the relativity of knowledge, they did not admit that every phenomenon of the universe is a manifestation of the existing, but unknown Power. Spencer assumed the final convergence of science with religion. The Modernists concluded that science and religion run on parallel lines, which can never meet. They assented, however, to the theory that the external constituents, in which every creed embodies the belief in the Absolute Entity, are good, but with a relative goodness capable of evolution into something higher. They added that the Absolute Entity, or God, while unknowable by experimental knowledge, or science, was cognoscible to consciousness.

¹⁹H. Spencer, "First Principles," New York, 1900, pages 3 et seq. & 113 et seq. F. Collins, "An Epitome of the Synthetic Phil.," New York, 1895, pages 3 et seq.

Their theory of the relativity of Knowledge is as old as Protagoras.²⁰ But, since their religious activity is a personal function of pure intelligence, it is necessarily confined to the individual consciousness. Consequently, being deprived of the ordinary means of intercommunication with other individuals developing their religious sentiments, the Modernist should have discarded all notions about "conventions" in the evolution of religious dogmas. We may observe in passing that the Modernists' theory about the psychological processes underlying the development of his "faith" into the absolute realization of Divine Immanence, exhibits the influence of Boader's²¹ "transcendental logic," of Günther's²² particular form of consciousness of the "Ego," of Guénard's²³ Neo-Cartesianism, and of Rosmini's²⁴ ideal criterion of truth. We may leave the more profound investigation into the Modernist's particular form of epistemological idealism in the capable hands of the "Neo-Scholastics."²⁵ They will thus find a new scope for their energy against philosophical error in the clergy.

The Modernist claims that, as a historian, he holds that the Church is a merely human institution, and that the Gospels are mere human expressions of the working of the idea of the divine in the minds of the first few generations of Christians, but that, as a man of "faith," he believes in the agency of God in the foundation of the Church, and in the formation of the Gospels. Furthermore, he claims that, as a historian, he holds that Jesus is a mere man, al-

²⁰Ritter and Preller, "Hist. Phil. Graeco-Rom.," etc. Hamburg, 1838, pages 131 et seq. Janet et Séailles, "Hist. de la Phil.," Paris, Delagrave, pages 64 & 928 & 929.

²¹See A. Stöckl, "Gesch. der neuer. Phil.," etc., Mainz, 1883, Bd. II, pages 326 et seq.

²²Stöckl, op. et loc. cit., pages 360 et seq.

²³E. Blanc, "Hist. de la phil.," Paris, 1896, tome 2, page 193.

²⁴Gonzalez, op. cit., tome 4, pages 191 et seq.

²⁵Blanc, op. cit., tome 3, pages 552 et seq.; M. De Wulf "Introduct. a la phil. Neo-Scol.," Louvain, 1904, pages 207 et seq.; and J. Perrier, "The Revival of Schol. Phil., etc.," New York, 1909, pages 158 et seq.

though the supreme possessor of Divine Immanence, but that, as a man of "faith," he believes that Jesus of the Gospels, or, in other words, Jesus of the "convention" of the religious consciousness of the writers of the Gospels, is truly divine. Hence, it is manifest that, practically speaking, the Modernist holds that what is true in his historical science, is untrue in his religious "vital immanence," and vice versa. What is this position of the Modernist, if not a revival of the fallacy of the twofold truth, invented by Ibn Roschd,²⁶ and utilized by Siger de Brabant?²⁷ Suppose that the principle of contradiction be rejected, what becomes of the criterion of truth? In fine, since the Modernist admits that he cannot attain the knowledge of the Infinite, Personal, First Cause from inference from the fact of the finiteness of the visible universe, there must be something essential lacking in his power of acquiring any kind of science based upon the data of sense-perception. Indeed, he has voluntarily deprived himself of the power of entering even into the domain of "agnostic" science, biblical, or otherwise. In fine, therefore, it is the "faith" of the Modernist, not the supernatural faith of the Roman Catholic, which should be deemed the obstacle to true science of the relations of Church and Gospels. Hence, we may conclude this point of the Gospel-Argument by again asserting that Jesus as presented in the Gospels is the real Jesus of history, because the Church, which produced the Gospels, so affirms.

SECOND POINT OF THE MINOR PREMISE. THE DIVINE SANCTION OF THE TRUTH OF CHRIST'S SELF-REVELATION.

It is evident that whoever claims to speak in the

²⁶Renan, "Averroes" etc., page 167; and Gonzalez, tome 2, page 491.
²⁷Mandonnet "Siger de Brabant," etc., Fribourg, 1899, page CLXXI.

name of God, and as the mouthpiece of God, must absolutely manifest the fact that he is divinely sent, and divinely attested. The proof, which he offers of divine sanction, must be certainly supernatural in character. Hence, the divine mouthpiece must be equipped with the power of performing acts, which undoubtedly are miraculous. We have already proved that there are no legends, myths, fables, or, even, pious exaggerations in the Gospel account of the works of Jesus. The historicity of the Gospels, which has been absolutely established by means of the testimony of the Church, vouches for the fact that the works of Jesus are recorded exactly as they occurred. It remains to be shown that those works were miraculous. If they are acknowledged to be miraculous, it is not difficult to go farther, and to show that they were performed in the name of the Father, and in confirmation of the fact of the divine origin of the declarations, which Jesus voiced about His identity.

Before treating of the miracles of Jesus, however, it may be wise to glance at His prophecies. For, from one point of view, they themselves were works, inasmuch as they effected what they signified. Moreover, as in the case of the fulfillment of the Messianic Predictions in the Old Testament, the fulfillment of the prophecies of Jesus is the guarantee of their supernatural character. Further, the evincing of the fact of their supernatural character is a sort of preparatory proof of the direct, divine intervention in other extraordinary deeds of Jesus. Just after Peter's Confession, Our Blessed Lord inaugurated His predictions about His Passion, Death, and Resurrection (Matthew XVI.; Mark, VIII.; and Luke, IX.). He renewed them after the Transfiguration (Matthew, XVII.; Mark, IX.; and Luke, IX). He solemnly repeated them be-

fore the last entry into Jerusalem. (Matthew, XX.; Mark, X.; and Luke, XVIII). The announcement in those prophecies of the details of the sufferings, into which the malice of free agents would plunge Him, evinced supernatural knowledge. Those details were all executed in fact. If it be said that He became acquainted with those details by the perusal of what the Old Testament contained on the Messiah, there is, nevertheless, no human explanation of the fact, that the "council of the malignant" caused them to be inflicted upon Him. His predictions²⁸ of the destruction of Jerusalem, of its Temple, and of the dispersion of the Jews were as surely fulfilled, as certainly made. So, likewise, in regard to the sending of the Paraclete, who evidently effected a radical change in the character of the eleven; in regard to the Conversion of the Gentiles; and in regard to the persecutions of His flock. After all these centuries, the indefectibility of the Church is beyond question. The resurrection of the dead, and the Last Judgment will undoubtedly occur at the end of time. He, who foresaw so much that events have already verified, must be admitted to have rightly predicted these things also. We have passed over minor prophecies, which were fulfilled before the Crucifixion.

The Gospels being received as accredited records, the moral character of Jesus vindicates our trust in His extraordinary deeds. Being truthful, and sincere, even in the opinion of the rationalistic critics, He could neither call God to witness to a lie, nor perform acts of legerdemain. His extraordinary deeds, moreover, were so numerous, and so diversified, that the divine interruption of the ordinary laws of nature in their accomplishment is clearly seen, if they be viewed collect-

²⁸See Pohle-Preuss "Christology," St. Louis, 1913, pages 34 & 35.

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ively. They began with the changing of the water into wine, at Cana (John, II., 1-12). Then came the healing of the son of the ruler of Capharnaum.²⁹ The many instances of the expulsion of devils from the possessed³⁰ hardly need to be recalled individually. The answer however of Our Blessed Lord to the charge of expelling devils by the power of Beelzebub should not be forgotten. The man with the palsy at Capharnaum was cured; the daughter of Jairus was raised from the dead; the two blind men had their sight restored.³¹ The cripple was healed at the Probatic Pool. (John, V., 1-15). At Naim, the widow's son was brought back to life (Luke, VII). The miraculous multiplication of the loaves,³² the walking on the waters,³³ the cure of the deaf-mute of Decapolis,³⁴ and of the blind man at Bethsaida³⁵ followed.

The Transfiguration³⁶ took place on Mount Tabor, as is proven by the constant tradition of antiquity, recorded by Origin, St. Cyril of Jerusalem, and St. Jerome. The Gospel accounts do not permit of the hypothesis, that the three Apostles, who witnessed the Transfiguration, were laboring under any delusion at the time. If not, they could not have rendered an exaggerated story of this great miracle later. There is no possible, natural explanation of the fact of the Transfiguration, Jesus being acknowledged to have been above any deliberate attempt at imposition. More-

²⁹Matthew, IV; Mark, I; Luke, IV; and John, IV.

³⁰Matthew, IV, VII, VIII, XII, XV; Mark, I, III, V, VII; and Luke IV, VIII, and XI.

³¹Matthew, IX; Mark, V; and Luke, VIII.

³²Matthew, XIV; Mark, VI; Luke, IX; John, VI. Second multiplication, Matthew, XV, Mark, VIII. See Didon, vol. I, pages 454 et seq.; and vol. II, page 439. See also Matthew, XVI, 5-12.

³³Matthew, XIV; Mark, VI; and John, VI.

³⁴Matthew, XV; and Mark, VII.

³⁵Mark, VIII.

³⁶Matthew, XVII; Mark, IX; and Luke, IX. See critical recension, comment, and Greek & Latin texts of Mark, IX, 1-12 in Knabenbauer, "In S. Mark," Paris, 1907, page 230 et seq.; Didon, vol. II, page 443; Lepin, page 185; and Le Camus, vol. II, pages 160 et seq.

over, His acknowledged humility, and meekness prevent any theory of an effort at self-glorification on His part. He must have had a sufficient reason for effecting the Transfiguration. While we cannot be certain about it, it seems, nevertheless, that His reason was the immediate fulfillment of the prediction, made just beforehand, that some of His hearers should not die without having seen Him in His glory. After the Transfiguration, came the cures of the boy possessed from his birth,³⁷ of the lepers,³⁸ of the man born blind,³⁹ in which case there was a juridical investigation into the facts, of the infirm woman,⁴⁰ and of the dropsical man.⁴¹

The Gospel of St. John being accepted absolutely, its account of the resurrection of Lazarus⁴² must impress any unprejudiced mind with the proof of the public knowledge of this great work of Our Blessed Lord. The cure of the man blind from birth was a public fact, which the Sanhedrim could neither deny, nor explain by diabolical intervention. But the raising of Lazarus, four days after his death, when his body was already evincing signs of decay, produced such a general excitement amongst the Jews, that the Sanhedrim could think of no way of allaying it, excepting by striving to put Lazarus to death. Consequently, St. Augustine, and other Fathers, laid the greatest stress upon this miracle. They rightly argued from the words of the Lord Himself, that it was an anticipatory, and immediate figure of the Resurrection. Of all the work of Our Blessed Lord, it is the chief, and most striking

³⁷Matthew, XVII; Mark, IX; and Luke, IX.

³⁸Luke, XVII.

³⁹John, IX. Critical recension, comment. and texts, Knabenbauer, "In S. Joan," Paris, 1906, pages 317 et seq.; Didon, vol. II, pages 55 et seq.; and Le Camus, vol. II, pages 256 et seq.

⁴⁰Luke, XIII.

⁴¹Luke, XIV.

⁴²John, XI, Knabenbauer, "In Joan," pages 358 et seq.; and Le Camus, vol. 2, pages 446 et seq.

indication of the impossibility of isolating the Resurrection from His other acts. Between the raising of Lazarus and the Resurrection came the curing of the two blind men,⁴³ at the gate of Jericho, and the prodigies⁴⁴ attending the Crucifixion.

The Resurrection⁴⁵ was the climax of Our Blessed Lord's sojourn on earth, as well as the corner-stone of the belief in the divine power in Jesus (I. Cor., XV., 14.) His death was not merely apparent. The chief priests, and the Pharisees were certain that He had died before He was taken down from the Cross, and laid in the sepulchre. They took care to have the latter guarded by their own satellites, lest the disciples of Jesus should steal His body, and spread the rumor that He had risen, as He had foretold. (Matthew, XXVII., 62-66). The disciples were not deluded by some vision, which led them to imagine the Resurrection. The doubting Thomas was no visionary. He would not, and did not admit the Resurrection, until he had had evident, tangible proof. It is true that no one saw the Resurrection. But, the fact that Jesus died being certain, the fact of His Resurrection is positively, and surely proved by His re-appearances on earth, and on numerous occasions, and before many witnesses, once, indeed, before 500 present together. He was seen, not at a distance, but close at hand. He was talked with, and touched. Although His manner of ingress, and of egress was at times inscrutable, He, nevertheless, confirmed His reality by eating with others. If this fact be incomprehensible in regard to a glorified body, it does not, on that account, lose its

⁴³Matthew, XX; Mark, X; and Luke, XVIII. On their reconciliation see Didon, vol. II, pages 452 & 453.

⁴⁴Matthew, XXVII; Mark, XV; and Luke, XXIII.

⁴⁵Matthew, XXVIII; Mark, XVI; Luke, XXIV; and John, XX. Knabebauer's texts, and comment.; Lepin, page 386; and Le Camus, vol. III, pages 412 et seq.; and 483 et seq.

force in this connection. As far as acts, and words, bearing on Divine Sonship, as well as Messiahship, are concerned, His most important re-appearances were those, which occurred before the disciples on the road to Emmaus;⁴⁶ before the Apostles in the coenaculum;⁴⁷ before them with St. Thomas⁴⁸ in their midst; and before the eleven at Jerusalem.⁴⁹ After the Resurrection came the second miraculous draught of fishes.⁵⁰ The supernatural works of visible character ended with the Ascension from Mount Olivet (Acts, I., 12). It is, indeed, remarkable that the Ascension is mentioned by St. Mark (ch. XVI., 19), and by St. Luke (ch. XXIV., 51) only. Moreover, even they merely state its accomplishment, although St. Luke again reverts to it in the Acts (I., 2-12). Yet, we have arrived at the point, where the briefest reference to the Ascension by one evangelist alone would have sufficed, especially since, as we have shown, the aim and scope of each particular Gospel determined the character of its history of the Lord. It is enough that there is no discrepancy, inasmuch as St. Matthew, and St. John did not deny the fact of the Ascension. Moreover, St. Matthew evidently implied the Ascension, or, at least, the fact that Jesus did not die again, (ch. XXVIII., 18-20), while St. John presupposed it in the Apocalypse (I., 1-7; XIX., 9-16). We may add that we can understand why St. Matthew, and St. John did not formally record the Ascension. It was to them the perfectly known, and natural corollary of the Resurrection. It was the predicted, and, hence, fulfilled, exit of the Holy One, who had, once for all, triumphed over death. Thus, from the beginning, St.

⁴⁶Mark, XVI.; and Luke, XXIV.

⁴⁷Luke, XXIV.; and John, XX.

⁴⁸John, XXI.

⁴⁹Mark, XVI.; and Luke, XXIV.

⁵⁰John XXI. First draught mentioned in Matthew, IV.; Mark, I.; and Luke V., explicitly.

Peter spoke of the Ascension, (Acts, II., 32 and 33), and wrote of it (I. Pet., III., 22). St. Paul alluded to it in many places in his Epistles.⁵¹ The tradition, oral, and written, of the Church of Jesus, from the Apostolic Age onward, has unwaveringly upheld the Ascension. In fine, the certainly extraordinary deeds of Jesus, when collectively considered, evince themselves to be miraculous in the proper sense of the word.

Moreover, Jesus exercised His supernatural power in the name of the Father, and in confirmation of that fact, that He was the mouthpiece of God. "If I bear witness of myself, my witness is not true,"⁵² (i. e., in the opinion of my hostile audience, who do not deem it worthy of credence). "There is another that beareth witness of me" (i. e., the Father, as verses 34th and 36th plainly indicate); "and I know that the witness which he witnesseth of me is true. You sent to John, and he gave testimony to the truth. But I receive not testimony from man; but I say these things that you may be saved. He was a burning and a shining light; and you were willing for a time to rejoice in his light. But I have a greater testimony than that of John; for the works which the Father hath given me to perfect: the works themselves, which I do, give testimony of me, that the Father hath sent me." (i. e. above, and beyond the passing testimony of John the Baptist, I have a greater, and continuous testimony. The supernatural works, which I have done, (Matthew, XI., 5), and which I am doing, in the name, authority, and power of the Father, exhibiting, as they do, the direct divine sanction of My words, prove that the Father sent Me, commissioned Me, speaks through Me, and, consequently, demands credence in My statements.) Thus,

⁵¹See Le Camus, vol. III, page 498.

⁵²John, V, 31 et seq. Knabenbauer, "In Joan." pages 213 et seq.

He adds—"And the Father himself who hath sent me, hath given testimony of me." (For, besides His testimony through the works operated through Me, He has given the visible, and enduring testimony, voiced in the Messianic Predictions of the Old Testament. (See verses 38th and 39th).

"The Pharisees therefore said to him: Thou givest testimony of thyself; thy testimony is not true. Jesus answered, and said to them: Although I give testimony of myself, my testimony is true; for I know whence I came, and whither I go: but you know not whence I came, or whither I go."⁵³ (i. e. my testimony is true, because I know that I came from God, and go to God, and speak for God, and, hence, cannot deceive. But you, by your own fault, by your deliberate prejudice, and malice, have blinded yourselves about Me.) "I am one that give testimony of myself; and the Father that sent me giveth testimony of me." (i. e. as above in ch. V., 36 et seq.). "Many things I have to speak and to judge of you" (i. e. to reprehend, and condemn in you). "But he that sent me is true; and the things I have heard of him, these same I speak in the world." (i. e. I do not speak of Myself alone, but I but speak what I have heard from Him, who sent me; and who is truth itself; so that even the threats, (verse 24th) and the condemnations voiced by Me, proceed from Him). "And they understood not, that he called God his father."

Perhaps the most direct evidence, that Jesus is the supernaturally equipped mouthpiece of God, is to be found in St. John, X., 24 et seq.⁵⁴ Therein, "the Jews" asked Him to plainly state His identity. "Jesus answered them: I speak to you, and you believe not: the

⁵³John, VIII, 13 et seq.; Knabenbauer, pages 289 et seq.; and pages 110 and 111 of this work.

⁵⁴Knabenbauer, pages 348 et seq.; and pages 111 et seq. of this work.

works that I do in the name of my Father, they give testimony of me." "If I do not the works of My Father" (i. e., works, whose supernaturalness is manifest) "believe me not. But, if I do, though you will not believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father."⁵⁵ Hence, Jesus is the mouthpiece of God in such a way, that He is endowed with unique relationship with the Father, as well as gifted with such direct, divine sanction of His Word, that what He says of Himself rests absolutely on the truth of God. In fine, therefore, His declarations of identity, whatever may be their tenor, impose absolute obligation of belief.

THIRD POINT OF THE MINOR PREMISE. JESUS
OF THE GOSPELS, THE TRULY HISTORICAL,
AND THE DIVINELY ATTESTED JESUS,
DECLARED HIMSELF THE INCAR-
NATE SON OF GOD.

Jesus of the Gospels, who is the truly historical Jesus, vouched for in the living tradition of the Roman, Catholic Church, which He founded; and, who, as just has been demonstrated, is the divinely attested Jesus, the supernaturally equipped mouthpiece of God; and who, in this capacity, is absolutely authoritative in His demand for credence in His statements, directly declared Himself to be the Incarnate Son of God,⁵⁶ even independently, as it were, of what He declared about His God-Man Messiahship. He made formal declarations of Divine Sonship.⁵⁷ His manner of conducting

⁵⁵See also John XIV, 8 et seq.; Knabenbauer, pages 441 et seq.; Corluy, vol. II, pages 43 et seq.

⁵⁶The declarations of Divine Sonship necessarily implied the Trinity in Unity. See Pohle-Preuss, "The Divine Trinity," 1912, pages 9 et seq.; "Christology," pages 10 et seq.

⁵⁷Frauzelin, pages 7 et seq.; 16 et seq.; 27 et seq.; 33 et seq.; and 49 et seq.; "The Divine Trinity," pages 54 & 55; and 63 et seq.; Lepin, pages 320 et seq.

Himself was the practical commentary on the precise meaning of those declarations.

Certainly Jesus appeared in this world as a man. He was like to us in all, excepting sin. He acknowledged His human inferiority to the Father. Yet, if God-Man, He did not contradict Himself by likewise calling Himself God, the Son of God. He insisted upon the title of "Son of Man."⁵⁸ He also vindicated to Himself the title of "Son of David."⁵⁹ But it should not be forgotten that, under those titles, He performed miracles, and asserted divine prerogatives.⁶⁰ As in regard to the Messiahship,⁶¹ so, likewise, in regard to the Divine Sonship, we admit the "Reserve" of Jesus in disclosing Himself. In both lines, His self-revelation was progressive, culminating at the end. He silenced the devils,⁶² who would proclaim Him the Christ, the Son of God, although, on one occasion, in regard to the demoniac of Gerasa,⁶³ He acted in just the opposite manner. He imposed silence about the raising of the daughter of Jairus, and about the subsequent cure of the two blind men.⁶⁴ Also, about the healed leper;⁶⁵ the deaf-mute of Decapolis;⁶⁶ and the blind man of Bethsaida.⁶⁷ He demanded secrecy of Peter, James, and John in the regard to the Transfiguration.⁶⁸ However, the "Reserve" of Jesus does not militate against the fact that He disclosed Himself to be the Son of God, and, indeed, that He so disclosed Himself in an undeniable manner. As remarked in considering the Messiahship, He must be

⁵⁸See pages 116 & 117 of this work; Maas, vol. I, pages 425 et seq.; Lepin, pages 157 et seq.

⁵⁹See page 115 of this work.

⁶⁰See Lepin, page 316.

⁶¹See Lepin, pages 141 et seq.

⁶²Matthew, IV; Mark, I; and Luke, IV.

⁶³Matthew, VIII; Mark, V; and Luke, VIII.

⁶⁴Matthew, IX; Mark, V; and Luke, VIII.

⁶⁵Matthew, VIII; Mark, I; and Luke, V.

⁶⁶Matthew, XV; and Mark, VII.

⁶⁷Mark, VIII.

⁶⁸Matthew, XVII; Mark, IX; and Luke, IX.

admitted to have had sufficient grounds for His method of procedure. It is merely question of "modus in rebus."

It may be well to recall here that Harnack, and Loisy, and their respective schools willingly grant that Jesus often called Himself the Son of God, inasmuch as He termed God His Father.⁶⁹ But they deny that He ever had any reference whatsoever to the natural, divine filiation. However, if those critics are shown to have erred about the character of the Fatherhood of God towards Jesus, the latter must be conceded to have consistently, and continually, as well as gradually, manifested His Divine Sonship. He could not be blamed for the stupidity, or for the prejudice of His hearers. Moreover, our thesis having been established, the fact that Jesus continually called God His Father can be invoked against the theory that Roman Catholics, in their defence of the divinity of Jesus, have recourse to isolated, obscure, and misinterpreted texts of the Gospels.

The votaries of "Higher Criticism" and of "Modernism" would hardly expect us to take up all the texts,⁷⁰ in which Jesus refers to His Father. They can very properly demand that we vindicate the Catholic sense of certain, famous declarations of Jesus, to which they themselves have devoted special attention. On the other hand, they should admit that, if Jesus be demonstrated to have plainly, and evidently affirmed the natural, divine filiation in even one of the declarations to be considered, the controversy is ended. Jesus is the "Logos" Incarnate. The declaration is certainly authentic. The testimony of Jesus is divinely attested.

⁶⁹See Lepin, pages 332, 337, 339, 340, 355, and 364.

⁷⁰For a nearly complete list of texts, see "The Divine Trinity," pages 63-83; on Jesus, as Judge on the Last Day, see Lepin, page 311; on the formula of Baptism, see Lepin, page 375.

The apprehension of the meaning of His words must be followed by absolute belief in His Divine Sonship.

VINDICATION OF THE FORMAL DECLARATIONS BY JESUS OF DIVINE SONSHIP.

GOD-MAN, LOGOS INCARNATE. JOHN, III., 13-18.

"And there was a man of the Pharisees, named Nicodemus,⁷¹ a ruler of the Jews. This man came to Jesus by night, and said to Him: Rabbi, we know that Thou art come a teacher from God; for no man can do these signs which Thou dost, unless God be with him." This man, Nicodemus, undoubtedly a member of the Sanhedrim, being afraid of his fellow Pharisees, came to Jesus secretly. He rightly argued that the supernatural works of Jesus evinced the divine authority behind His teaching. Nevertheless, despite the testimony of St. John the Baptist, of which, as a member of the Sanhedrim, he must have been cognizant, he did not recognize Jesus as greater than a prophet. He came to Jesus, in order to inquire about entrance into the Messianic Kingdom, as he understood it. To his utter surprise, and astonishment, he got a lesson on the necessity of Baptism. In that lesson (verses 3rd to 8th) were plainly inculcated the existence, and the work of the Third Person of the Trinity, the Holy Ghost. For his incredulity and ineptitude to hear of "heavenly things," Nicodemus was rebuked by Jesus, (verses 9th to 12th). Yet, the latter went on to uphold the absolute reliability of His testimony, by an assertion of divinity. "And no man hath ascended into heaven, but he that descendeth from heaven, the Son of Man who is in heaven" (v. 13th). Jesus, thus, intimated to Nicodemus that He was not only a teacher

⁷¹John, III, 1 et seq.; Knabenbauer, "In Joan," pages 146 et seq.

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from God, with authority higher than that of any prophet, but also God Himself, who descended from heaven, and took upon Himself the form of a servant. The "communicatio idiomatum" warranted the assertion that it is "the Son of Man who is in heaven." Thus, Jesus proclaimed Himself the God-Man.

"And as Moses lifted up the serpent in the desert, so must the son of man be lifted up." (i. e. on the Cross). "That whosoever believeth in him, may not perish; but may have life everlasting" (i. e., the testimony of Jesus, even of Jesus Crucified, being the Word of God, not only merits belief, but also confers life everlasting on the believer, i. e., the practical believer). Then, Jesus solemnly proclaimed that He is the God-Man, because He is the "only-begotten Son" Incarnate. As the Catholic Church teaches, verses 16th, and following, are part of the discourse of Jesus. Since the critics have no ground for bringing up the question of the limits of infallible teaching authority, they cannot argue against our assertion, that the Catholic Church teaches, what it approves in commentaries on the Gospel of St. John. Besides, the notion, that the author of the Fourth Gospel, who, by the way, is no other than St. John, the Apostle, inserted the verses in question, is as puerile, as it is unsubstantiated. These observations, in so far as pertinent, hold good, in regard to other texts to be subsequently elucidated.

"For God so loved the world, as to give His only-begotten Son:" ("sic enim Deus dilexit mundum, ut Filium suum unigenitum daret;" "οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν") "that whosoever believeth in Him, may not perish, but may have life everlasting. For God sent not His Son into the world" ("Non enim misit Deus Filium suum in mundum"; "οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν εἰς τὸν κόσμον");

“to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged. But he that doth not believe, is already judged; because he believeth not in the name of the only-begotten Son of God” (“quia non credit in nomine unigeneti Filii Dei”; “ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ”]. In verses 3rd and following the Holy Ghost is named, He is the “Spirit,” the Personal Spirit, whose agency is manifestly divine. The interference that He is a Divine Person is indisputable. In verses 16th and following, “God” is named in relation to His Son. Evidently, Jesus named a Person of the Trinity, who is not the Holy Ghost. Evidently, “God” is the Father, to whom Jesus constantly referred. The wording of the Latin, and the Greek texts leaves no doubt but that the Sonship is that of natural filiation. But this natural filiation is that of Jesus, the “Logos” Incarnate. Therefore, Jesus, as He says, is the Divine Son of the Divine Father.

SON OF GOD, EQUAL TO THE FATHER, JOHN, V., 17-28.

After the cure of the infirm man at the Probatic Pool, the “Jews” persecuted Jesus “because He did these things on the Sabbath.” “But Jesus answered them: My Father worketh until now; and I work” (“Jesus autem respondit eis: Pater meus usque modo operatur, et ego operor;,” “Οὐδὲ ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι.”⁷² Jesus affirmed that God, who is His Father, despite the opinion of the “Jews” to the contrary, has continued, since the Sabbath Day of Creation, to work, by Conservation,

⁷²See Knabenbauer, “In Joan,” pages 205 et seq.

Concursus, and Providence, in the supernatural, as well as in the natural order. Nor did He mean, nor does any one, who believes in the Personal God, understand Him to mean, that the work of God will not persist, while the world lasts. Nor can any question the fact that Jesus put Himself on an equality with the Father by adding—"And I work." Some of the critics, however, have tried to explain this equality as one of jurisdiction, but not of divinity in the strict sense. But such explanation is futile. Jesus could not have the former kind of equality, without necessarily having the latter. He was defending Himself from the accusation of breaking the Sabbath ordinance, in working a miracle on that day. None but God could affirm without blasphemy, that, as God works on the Sabbath, so also He works. Besides, His hearers rightly understood Him. "Hereupon therefore the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said God was His Father, making Himself equal to God." Moreover, Jesus was not deterred from proceeding to emphasize this equality, by asserting the oneness of nature, and, consequently, of operation, in Himself, and the Father, as well as by formally assuming the title of "Son of God" in this necessarily divine connection. "The Son cannot do anything of Himself, but what He seeth the Father doing" (i. e. the Son, who, as Divine, sees the operation of God the Father, cannot do anything of Himself, especially in opposition to the Father, precisely because there is the one principle of operation "ad extra" in both; but, on the other hand,) "for what things soever He doth, these the Son doth in like manner" (because the operation is identical in both.) "For the Father loveth the Son, and sheweth Him all things which Himself doth;" (because the

Father communicates to the Son divine science with essence); "and greater works than these will be shew Him, that you may wonder. For, as the Father raiseth up the dead, and giveth life; so the Son also giveth life to whom He will. For neither doth the Father judge any man, but, hath given all judgment to the Son, (who, through His Human Nature, will do greater works than He has yet done, by raising the dead to life in the resurrection, and by the assuming of the office of the judge of mankind.) "That all men may honor the Son, as they honor the Father. He who honoreth not the Son, honoreth not the Father, who hath sent Him." (i. e., he who does not honor the Incarnate Son, manifesting such divine powers, dishonors the Father, who sent Him. Moreover, the one, and same divinity of Nature being common to Father, and to Son, the Son, as such, is entitled to honor, equal to that paid to the Father; and, likewise, as Incarnate, is entitled to divine worship.) Hence, when Jesus in verses 25th, and 28th, formally assumes the title of "Son of God," He is using it by right divine.

CHRIST, THE SON OF THE LIVING GOD. MATTHEW, XVI., 16-20.

In its Messianic aspect,⁷³ we have already considered this famous passage of St. Matthew, whose authenticity is assured by the testimony of the Church. "Simon Peter answered and said: Thou art Christ, the Son of the living God." ("Tu est Christus, Filius Dei vivi"; "σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος"). The manner, in which Our Blessed Lord received, as well as evoked, this confession of faith by St. Peter, shows that it added something to what the latter

⁷³See pages 108 & 109 of this work; and Knabenbauer, "In S. Mat.," Paris, 1903, vol. II, pages 48 & seq.

had said, after the promise of the Holy Eucharist. "And we have believed and have known that Thou art the Christ, the Son of God." (John, VI., 70). On that occasion, St. Peter had doubtless given voice to some naturally acquired notion of the Divine Sonship of the Messiah. But this time, as Jesus testified from His Knowledge of the intervention of His Father, St. Peter voiced a Divine Revelation, and plainly confessed the Divine Sonship of Jesus, the Christ. Thou art the Christ, the Son, "*ὁ υἱός*," "the Begotten," of the Living God, the Eternal "Logos," who descended from heaven (John, VI., 38), and appeared in this world as the Messiah. Thou art the one, and same Divine Person, who, by a mystery beyond my comprehension, art Son of God, and Christ. Moreover, St. Peter recorded in writing (II. Peter, I., 1-4) this belief that Jesus, the Son of God, is truly divine.

Our Blessed Lord formally accepted the fact of His Divine Sonship. He blessed St. Peter for testifying to it. He promised him the Primacy. After the declarations of Divine Sonship previously made by Our Blessed Lord, of which two have been considered, there can be no doubt whatsoever of the sense, in which He formally acknowledged the truth of what St. Peter had said. Certainly, immediately afterwards "He commanded His disciples that they should tell no one that He was Jesus the Christ," (Matthew, XVI., 20). But, as is evident from the foregoing, "Jesus, the Christ," and Jesus, the Son of God, are two different expressions of the one, divine truth in the mind of the Lord. He knew, and proclaimed Himself to be the Second Person of the Trinity, Incarnate as the Christ. Therefore, there is nothing to the objection, that He commanded His disciples to tell no one that He was the Christ, because He regarded the title of "Son of

God," either as an anterior, or as a posterior, appellation of a merely superhuman, and, in no way, strictly divine Messiahship.

THE ETERNAL SON OF GOD. JOHN, VIII., 58.

After the reference to the Father's testimony in His behalf,⁷⁴ Our Blessed Lord continued His public instructions. His hearers, amongst other things, boasted of being "the seed of Abraham" (v. 33rd).⁷⁵ "Jesus saith to them: If you be the children of Abraham, do the works of Abraham." (v. 39th). "They therefore said to Him: We are not born of fornication: We have one Father, even God" (v. 41st). Jesus answered them:—"You are of your father the devil." (v. 44th) "Jesus answered: I have not a devil: but I honor my Father, and you have dishonored me. But I seek not my own glory: there is one that seeketh, and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that Thou hast a devil, Abraham is dead, and the prophets; and Thou sayest: If any man keep my word, he shall not taste death for ever." (v. 49th-52nd). Thus, His enemies maliciously strove to so distort the meaning of His words, as to give to the populace the absurd impression, that Jesus promised to His followers immunity from that bodily death, which even Abraham, and the prophets had undergone. They strove to make this impression more vivid by insultingly inquiring—"Art Thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost Thou make Thyself?" Jesus responded—"If I glorify myself, my glory is nothing. It is my Father that glorifieth me,

⁷⁴See page 197 of this work.

⁷⁵See Knabenbauer, "In Joan.," pages 301 et seq.

of whom you say that he is your God." (You may call Him your Father in the spiritual sense, just as you call Abraham your father, or, rather, ancestor, according to the flesh. But He is your God, and thy Father actually.) Yet, although you say that He is your God, you show that you do not know Him (v. 55th), because you do not bow to His testimony of Me, and are not led by Him. Moreover, "Abraham your father rejoiced that he might see my day: he saw it, and was glad." (Abraham, your father, whose works you do not do, was, indeed, lesser than I. By Revelation, and by faith, he foresaw my day, the day of the Christ, the day of the "Logos" Incarnate, and he rejoiced. What he foresaw in life, he now from Limbo beholds in fact, and rejoices, with the joy of realization, as formerly with the joy of hope, and expectation). "The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham?" They distorted His statement that Abraham had seen His day, into the implication that He had seen Abraham. They thought to confound Him. Nevertheless, they unintentionally afforded Him an opportunity for a clear, and striking declaration of His divinity. "Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am" ("Amen, amen, dico vobis, antequam Abraham fieret, ego sum;" "*Ἀμήν ἀμήν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενεσθαι, ἐγὼ εἰμί.*" (v. 58). There was here no mere declaration of ideal being in the eternal knowledge of God, to whom things are as present. "I am" signify actual perpetuity, and independence of time. They are a repetition of the words of Jehovah to Moses—"I am, who am." (Exod. III., 14). So the Jews understood them. For they took up stones to cast at Him for His supposed blasphemy. But he hid Himself and went out of the Temple. (v.

59th). Since their God, as Our Blessed Lord said, was actually His Father, and since He Himself had existed from all eternity, He formally declared Himself the Eternal Son of God.

ONE DIVINE NATURE OF FATHER AND SON. JOHN, X., 30.

We have previously considered the Messianic aspect of St. John, X., 22 et seq., as well as the divine testimony of the works of Jesus in the name of His Father,⁷⁶ which is contained in it. There is no need to revert again to the character of the juridical inquiry by "the Jews," or to the defence of the general form of the exposition of the Divine Sonship used by Jesus. The theory of the critics that Jesus Himself proposed a merely metaphorical divinity, on which the author of the Fourth Gospel enlarged, can be no longer urged. Indeed, the manner, in which "the Jews" received the full statement of Jesus is in itself the refutation of that theory. However, we shall come back again upon one sentence of that statement, which, as previously noted also, is an asseveration that the Son and the Father are two, distinct Persons in One God. "I and the Father are one" ("Ego, et Pater unum sumus"; "ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν" Verse 30th)⁷⁷ Of this declaration Corluy says—*haec sententia Christi semper habita est ut dogmatis consubstantialitatis Verbi cum Patre formula scripturistica.*" To the Arians, Socinians, Unitarians, and most modern critics, who have condescended to examine into it, this declaration of Jesus has signified a mere unity of mind,

⁷⁶See pages 108-111 and 197-198 of this work; Frauzelin, pages 49 et seq.; Corluy, vol. II, pages 33 et seq.; and Knabenhauer, "In Joan.," pages 348 et seq.

⁷⁷See Corluy, vol. II, pages 33 et seq.; Frauzelin, pages 27 & 28, and 48 et seq.; Knabenhauer, "In Joan.," pages 352 et seq.

thought, plan, or unparalleled, reciprocal love, but not a substantial unity. It has signified, in other words, which have become classic, "a moral, not a physical unity." Even those critics of the present, who admit that it signifies oneness of power with the Father in the work of salvation, deny, nevertheless, that it likewise implies the dogma "*consubstantialitatis Verbi cum Patre*."

It is true that the Fathers, as well as subsequent commentators of the Church, have disputed over the question, whether this declaration of the Lord is to be primarily taken as an independent, and, as it were, absolute assertion, or as the minor premise of an argument, from identity of operation of Father and Son to identity of nature, opened up in the two, preceding verses. All, however, have always admitted that the declaration under consideration affords the reason of the identity of the saving power of Father and Son, by enunciating the unity of substance, and diversity of person. It makes no practical difference whether it be deemed to primarily import unity of operation, and, hence, of nature; or to primarily state unity of nature, and, hence, of operation. The fact, that it affirms one, divine nature of Father, and Son, stands in either case. Ultimately, at least, it teaches unity of operation, because of unity of principle of operation. Nevertheless, since this declaration is evidently fundamental in the full statement of the Lord; and since it should be so explained, as to offset modern errors of interpretation, we shall handle it as a categorical assertion, whose meaning is clarified by the subsequent, as well as by the preceding context.

"Are one," "*unum sumus*," "*ἐν ἑσμεν*." Nowhere in Holy Writ is any creature, man, angel, or archangel said to be one with God in absolute conjunction.

"One," especially in the Latin, and the Greek, means one thing, entity, being. It regards an individual substance, or nature. Without addition, or modification, (as in I. Cor. VI., 17. "he who is joined to the Lord, is one spirit"), it implies necessarily essential identity. Therefore, the Father, and the Son are "One," because of identity of nature. The whole Bible, and Jesus Himself always taught One God. The Son of God is God. The Father is God. There is but One God. The Father and the Son are One God. Therefore, the Son, with Him, whom He calls His Father and True God, is one in divinity, and, consequently, in the plenitude of power, which is one in number in Father, and Son. According to its direct, and natural meaning, the predicate "one," "unum" "ἓν," in the neuter gender, expresses unity of essence, or nature, of Father and Son. In the 28th verse, Jesus declared His power to give life everlasting to His sheep, and added—"no man shall pluck them out of my hand." He then explained this power, manifestly divine, and communicated from the Father, in such a way as to show that the omnipotence is in the Father, and is totally communicated in the Son. "That which my Father hath given me, is greater than all;⁷⁸ and no one can snatch them out of the hand of my Father." "No man shall pluck (*rapiet*) them out of my hand." "No one can snatch (*potest rapere*) them out of the hand of my Father." Jesus spoke of the "hand," or power, of the Son, and of "the hand," or power, of the Father. There is however, no distinction in hand, or power, of Son and Father. For that, which is communicated in the Son, as in the communicating Father, "is greater than all" (i. e. is beyond comparison, because of its infinity). The distinction is

⁷⁸On the reading of this part of the 29th verse see Frauzelin, page 28; Corluy, loc. cit. page 37; and Knabenbauer, page 354.

in this, that it is the Father, who communicates, and the Son, who, in the communication, have the one, and same power. But divine power is divine essence. Therefore, said Jesus, "I and the Father are one." Hence, this declaration, in so far as it is an explanation of what immediately precedes it, is the direct, and explicit affirmation of oneness of nature, subjoined to the antecedent, indirect, and implicit one. After Jesus had said—"I and the Father are one," "the Jews" took up stones to stone Him. (v. 31st). "Jesus answered them: Many good works I have shewed you from my Father." (v. 32nd). Since, from His Father, proceeding from His Father, from whom He has the divinity of works communicated with the divine nature, Jesus immediately reiterated, but less plainly, His consubstantiality with the Father. Further on, in v. 38th, He again repeated the same thing, in somewhat different form, telling His interrogators to judge from His works; and, thus, to know, and believe "that the Father is in me, and I in the Father." Such was His closing declaration. The assertion—"I and the Father are one," the fundamental reason of the dispute with "the Jews," expressed consubstantiality. The Father sanctified His Son, and sent Him into the world. Hence, He, Jesus, rightly called Himself "the Son of God," (v. 36th), being one in nature with the Father, but distinct in Person. Thus, the assertion—"I and the Father are one," because it means oneness of nature, is, likewise, the foundation of the rest of the discourse. The closing declaration—"the Father is in me, and I in the Father,"⁷⁹ which is a formal declaration of "circumincession," like the declaration of Divine Sonship of verse 36th, is an elucidation of the oneness of nature of Father, and Son of verse 30th. Moreover, this for-

⁷⁹See page 198 of this work.

mal declaration of John, X., 30, is, at once, the confirmation, and the complement, of what Our Blessed Lord had asserted in John, V., 17 et seq.⁸⁰ Its meaning has been vindicated by its own construction, by its relation to what precedes, and by its bearing upon what follows.

THE SUPREME SELF-REVELATION. I AM THE SON OF GOD.

In the work, "The Gospel and the Church,"⁸¹ Loisy took the different Synoptic accounts of the answers of Jesus to Caiphas, and to the Sanhedrim; compared them together; and erroneously concluded that Jesus had made the title of "Son of God" exclusively His, in the sense of "Messiah," with the incommunicable function of vicarship of God for the eschatological Kingdom. In his last work, Loisy practically retracted this theory as untenable, although, in a way, he did worse, by relegating all the Synoptic accounts of the answers of Jesus, St. Mark's included, to the region of interpolations of subsequent traditions.⁸² However, the Church testimony is assurance for all in the Gospels. It has already been proven that the answer of Jesus to Caiphas, as recorded in St. Mark, XIV., 62,⁸³ was neither meant, nor understood, as the profession of an eschatological, and metaphorically divine Messiahship. "Art Thou the Christ, the Son of the Blessed God?" ("Tu es Christus, Filius Dei benedicti"; "Σὺ εἶ ὁ χριστὸς, ὁ υἱὸς τοῦ εὐλογητου," i. e., "celebrati," "blessed," a designation of God commonly used, by the Jews). "I am" ("Ego sum;" "'Εγώ εἰμι"). Jesus meant that He is

⁸⁰See pages 203 et seq. of this work.

⁸¹See Lepin, pages 191 & 321.

⁸²Lepin, pages 526 et seq.

⁸³(see pages 115-117 of this work and Knabenbauer "In S. Mark," pages 396 et seq.

the Christ, the Son of the Blessed, or God, in the sense, in which He had been hitherto declaring Himself. Caiphas and the assembly well understood the sense, in which Jesus declared Himself Son of God, if only from what, on the day previous, He had inculcated about Himself as "Ha-Adon." That the additional title "Son of Man" detracted nothing from His claim of divinity, is shown by their conduct. They accused Him of blasphemy, and condemned Him to death.

The response of Jesus to Caiphas was absolute, and unconditional. "I am." It was in perfect accord with that recorded in St. Matthew, XXVI., 64.⁸⁴ "And the high-priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of God;" ("Adjuro te per Deum vivum, ut dicas nobis si tu es Christus, Filius Dei;" "ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ Θεοῦ.") This was undoubtedly the complete interrogation of Caiphas, which is somewhat abbreviated in St. Mark. Its form was juridical. It placed the accused under oath. "I adjure Thee by the living God" meant "I cause thee to swear by the living God." When all else failed, the accused was thus called upon to incriminate, or exculpate himself. Jesus, therefore, in respect for authority, howsoever unworthily exercised, and under oath, and, besides, with fore knowledge of the Crucifixion, answered—"Thou hast said it;" ("Tu dixisti:" "Σὺ εἶπας.") In our language, "I am he, whom you name," or as St. Mark briefly puts it, "I am.") This is a solemn, Aramaic, affirmative formula. It is not equivocal. It is not an evasion of a positive response. It is the same answer, as given to Judas, (in verse 25th), as, likewise, to Pilate, (in ch. XXVII., 11).

On Good Friday morning,⁸⁵ before the formal ses-

⁸⁴See Knabenbauer, "In S. Mat.," vol. II, pages 474 et seq.

sion of the Sanhedrim, Our Blessed Lord, already pre-judged, and under the shadow of approaching death, declared, in the final, and most solemn manner, His Divine Sonship absolutely, and, as it were, independently of His Messiahship. In His supreme self-revelation, He had already sworn before Caiphas, and the assembly, that He is the Christ, the Son of God. Despite the cavillings of the critics, He had affirmed under oath, that He is the Christ, the Son of God, because He is the Eternal "Logos," Incarnate as the Christ, or Messiah. But, as if to preclude all possibility of future, rationalistic theories about His character, on the very day of His Crucifixion, He made His last manifestation of His Divine Sonship, as it were, "in sensu diviso." The mode of procedure in the formal session of the Sanhedrim was the occasion of this. In their ultimate effort to brand Jesus as a blasphemer before the Jewish populace, the ancients, chief priests, and scribes first inquired whether He called Himself the Messiah, or not.⁸⁵ "If Thou be the Christ, tell us" ("Si tu es Christus, dic nobis;" "Εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμεν.") If thou be the Christ in our sense of royal Man-Messiah, tell us. If Thou be the Christ in the sense of the synagogues north of Jerusalem, tell us. If Thou be the Christ, in the sense of your own interpretation of the Messianic Predictions, tell us. Having obtained an answer, similar to that in St. Matthew, XXVI., 64, and St. Mark, XIV., 62, they put the second and direct question—"Art Thou then the Son of God?" ("Tu ergo es Filius Dei?"; "Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ?") Jesus answered—"You say that I am." ("Vas dicitis, quia ego sum;" "Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.") This is another affirmative formula, somewhat like that of St. Mat-

⁸⁵Matthew, XXVII, 1; Mark, XV, 1; Luke, XXII, 66.

⁸⁶Luke, XXII, 66. See Knabenbauer, "In S. Luc.," Paris, 1905, pages 606 et seq.

thew, XXVI., 64. You say truly, or, rather, speak truly," "ὅτι," "quia," because I am. So the Sanhedrim understood it. For they immediately exclaimed—"What need we any farther testimony? For we ourselves have heard it from His own mouth." What need have we of any testimony of false, and contradictory character? What we have failed to prove, He Himself has confessed. Let the people learn from His own lips, whether we are justified in condemning Him, or not. Moreover, they announced to Pilate—"We have a law; and according to the law he ought to die, because he made Himself the Son of God." (John XIX., 7). In fine, what Jesus meant, in His last, formal declaration of Divine Sonship, has been amply demonstrated in the consideration of His previous statements, especially that of St. John, X., 30 et seq.

THE PRACTICAL DEMONSTRATION BY JESUS OF THE MEANING OF HIS DIVINE SONSHIP.

There is always a chance for those so inclined to quibble over the abstract meanings of the words, and phrases used by the Lord in declaring Himself. But, after their own admissions about the moral dignity of Jesus, and, especially, after the proof of His divine commission, and mission, there is no logical chance for the critics to doubt the practical demonstration of His formal declarations of Divine Sonship. On many occasions, He talked, and acted in a manner inexplicable, excepting on the basis of the truth of those declarations as previously explained. Thus, He not only affirmed His right to divine worship, as in St. John, v. 23, but He also took that worship in fact. In this regard, the Greek and Latin terms rendered into English, as adora-

tion, do not necessarily signify divine worship in themselves. They may imply in themselves the prostration of a servant before a master, or of a subject before a King, as in St. Matthew, XVIII., 26. But they may also imply the honor due to God alone, as in the reply of Our Blessed Lord to Satan—"The Lord, thy God, shalt thou adore," or in the saying of the Samaritan woman (John, IV., 20). Doubtless, many of those, who, at various times, prostrated themselves before Jesus, had no clear conception of paying divine worship to Him. Yet, He, who, in His Human Nature, bent down before the Father, nevertheless, never refused such homage. If He, the meek and humble of heart, and the stern rebuker of pride, as in the Pharisees, had not also been divine in Person, and Nature, He could not consistently have so acted. Besides, notably in the case of the cured, blind man of St. John, IX., He formally received divine adoration expressly given to the Son of God. We pass without comment over the notion that the account of the miracle in question is an allegory, because the 39th verse shows that Jesus had some reference to the cure of the spiritually blind, and the darkening of the intellects of the obdurate. He asked the man miraculously cured of blindness—"Dost Thou believe in the Son of God?" (In credis in Filium Dei?" "Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου?")⁸⁷ In English, and in the Vulgate,—Dost Thou believe in the Son of God. In Greek,—Dost Thou believe in the Son of Man? But the "Son of Man," is He, who is between God and the angels; (Mark, XIII., 32); who worked miracles on this earth; and who is to be Divine Judge on the Last Day. He is the Messiah, and, consequently, He is the Incarnate Son of God. The man inquired—"Who is He,

⁸⁷See Knabenbauer, "In Joan.," pages 332 & 333.

Lord, that I may believe in Him?" "Who is He," I ask of you, who cured me; and I am prepared to believe what you say. "Who is He," this "Son of Man," this Christ, of whom we have heard out of Law, that he abideth forever (John, XII., 34)? "And Jesus said to him: Thou hast both seen Him: and it is He that talketh with Thee." The man said—"I believe Lord. And falling down, he adored Him." This evidently divine adoration Jesus received, and approved of (v. 39th.)

Again, Jesus proclaimed Himself superior to the Law,⁸⁸ and, hence, necessarily God, the Son of God. Moreover, He is "Lord of the Sabbath."⁸⁹ Hence, He is Jehovah, who instituted the Sabbath, and, who alone could legislate on its observance. "My Father worketh until now; and I work." This was equivalent to saying that "God was His Father, making Himself equal to God." Further, He asserted that He could forgive sins; and He proved, by the manifestation of accompanying, miraculous power, that He did forgive them. Thus, He said to the man sick of the palsy,—⁹⁰ "Be of good heart, son, thy sins are forgiven thee." The forgiveness of sins was acknowledged amongst the Jews to be a strictly divine prerogative. Hence, the scribes present said within themselves—"He blasphemeth." But Jesus read the thoughts within their minds, and asked—"Why do you think evil in your hearts? Whether is easier to say, Thy sins are forgiven Thee; or, to say, Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins; then said he to the man sick of the palsy: Arise, take up thy bed, and go into thy house. And he arose, and went into his house." Besides, He

⁸⁸Matthew, V, 17, 21, 22, 32, 34, 39, 44; XIX, 9; Luke, VI, 26-36.

⁸⁹Matthew, XII, 8; Mark, II, 28; Luke, VI, 5.

⁹⁰Matthew, IX, 1-7; Knabenbauer, "In S. Mat.," vol. I, pages 351 et seq.

not only forgave sins Himself, but also conferred this divine power on others. "Whose sins you shall forgive, they are forgiven them."⁹¹ Only because God, the Son of God, could He so act. Further, He promised the Holy Ghost to His Apostles. The Holy Ghost, the Third Person of the Trinity, by whose action He had been conceived, and made flesh in the womb of Mary Immaculate (Luke, I., 35), and by whose voice He had been proclaimed Son of God (Luke, III., 22), nevertheless, is subject to Him. "And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high."⁹² And I, Jesus, send you what God promised through the prophets. Because He Himself is God, the Son, He sends what the Father promised. He fulfills the promise made by the Father, because He and the Father are One. Hence, He can even send the Third Person of the Trinity, who proceeds from the Father and the Son. In the One Nature of God there are three distinct Persons. There are four relations, paternity, filiation, "*spiratio activa*" on the part of the Father and Son, and "*spiratio passiva*," or procession, on the part of the Holy Ghost. The active spiration is "*unica spiratio tanquam ab unico principio*." Beside the mission, or procession in relation to temporal effect, of the "*Logos*," Incarnate, there is that of the Holy Ghost as Paraclete. Jesus as God, Son of God, and in no other possible way, speaks of sending the Holy Ghost, as, likewise, of the Father sending Him (John, XIV., 16), and of sending Him from the Father (John, XV., 26).⁹³

By supernatural works, the Father testified that Jesus was His mouthpiece; and, consequently, that

⁹¹John, XX, 23; Knabenbauer, "In S. Joan.," pages 579 et seq.

⁹²Luke, XXIV, 49; Knabenbauer, "In S. Luc.," page 655.

⁹³See Pohle-Preuss, "The Divine Trinity," pages 96 et seq.

Jesus uttered absolute truth. But, besides, Jesus, as God, Son of God, testified to Himself, by means of supernatural works performed in His own name, and, consequently, His testimony, as previously set forth, is, likewise, directly from God, the Second Person of the Trinity. Thus, for instance, in the cure of the two, blind men near Capharnaum, Jesus asked;—⁹⁴ “Do you believe, that I can do this unto you? They say to him, Yea, Lord; (*“creditis quia hoc possum facere vobis? Dicunt ei; utique Domine;”* “*πιστεύετε ὅτι τοῦτο δυνάμει ποιῆσαι; λέγουσιν αὐτῷ· ναί, κυρίε*”) “Then he touched their eyes, saying: According to your faith, be it done unto you. And their eyes were opened.” It is “I,” “Lord,” “Dominus,” “Kyrios,” who, by my own, divine power, and authority, work this miracle. So, also, in raising the son of widow of Naim to life, He said—⁹⁵ “Young man, I say to thee, arise.” (*“Adolescens, tibi dico, surge;”* “*Νεανίσσκε, σοὶ λέγω, ἐγέρθητι.*” “And he that was dead, sat up.” This case is even more striking than the former. For, here, He uses His power, like that of the Father’s to vivify, whom He wills. (John, V., 21). Moreover, as God, Son of God, He could, and did confer the power of supernatural works upon His chosen ones. (Matthew, X., 8.) “Heal the sick, raise the dead, cleanse the lepers, cast out devils.” What He said to the Apostles, He said also to the seventy-two disciples. “Heal the sick that are therein, and say to them: The Kingdom of God is come nigh to you.” (Luke, X., 9). The twelve did do such miraculous deeds. “They cast out many devils, and anointed with oil many that were sick, and healed them.” (Mark, VI., 13). “And the seventy-two returned with joy,

⁹⁴Matthew, IX, 28-30. Knabenbauer, “In S. Mat.,” vol. I. pages 367 et seq.

⁹⁵Luke, VII, 14 & 15. Knabenbauer, “In S. Luc.,” pages 254 et seq.

saying: Lord, the devils also are subject to us in thy name." (Luke, X., 17).⁹⁶ In brief, this is what Our Blessed Lord practically demonstrated to be the sense of His formal teaching about Himself. He is the Divine Son of God, in whom the Divine Nature and the Human Nature are hypostatically united. (See Franzelin, pages 284 et seq.).

RECAPITULATION AND CONCLUSION.

From the scientific point of view, one prediction, ancient, and sufficiently explicit, would have sufficed, as the groundwork of a historical investigation, into the identity of the Personal Messiah. Indeed, one such prediction, clear in meaning, and certainly ancient, authentic, and integral, would have sufficed, not only for the purpose of investigation into the identity of the Messiah, but also for the test of its own supernaturalness, in the hypothesis of the fulfillment of that portion of its content, which is capable of experimental verification. If both such verification, and the worth of the whole prediction, as such, could be scientifically demonstrated, there could be no possibility for suspicion, either of the manufacture of the prediction, in whole, or in part, or of the invention of things, demanded in its fulfillment. In the Old Testament, particularly in the Canon of Esdras, as preserved by the Jews themselves, there are Messianic Predictions. Not all are equally clear, and literally Messianic. We selected an ample, and representative number of those, whose antiquity, authenticity, and integrality are vouched for by internal evidence, as well as by the unanimous tradition of the Jews, anterior to the Chris-

⁹⁶No mention is made in the Gospels of the fact of raising from the dead by Apostles, or by disciples. But the clause "raise the dead" belongs in St. Matthew, X, 8. See Knabenbauer, vol. I. pages 393 & 394. On the anointing with oil, see Knabenbauer, "In S. Mar.," pages 164 & 165. On the extent of miraculous power in the disciples, see Knabenbauer, "In S. Luc.," page 343.

tian Era. Their respective meanings were manifested by the rules of sound hermeneutics. It was made evident that they foretold the birthplace of the Messiah: His Incarnation in the womb of the Virgin by excellence: His public advent, at the age of thirty years; 483 years after the issuing of the decree by Artaxerxes to rebuild Jerusalem, and, consequently, in A. D. 26; His violent death, at Jerusalem, 3½ years later, or in A. D. 30: His extraordinary prerogatives, and deeds with the assistance of Jehovah; and His foundation of His Kingdom in His vicarious sufferings, as described in detail. Intrinsically pervading the statements of these phases of prophecy, which are capable of experimental verification, entered the contrast between the temporal birth, at Bethlehem, of Him, who became Messiah at His Incarnation, and His anterior, eternal generation; and the announcements that He is "Emmanuel," the Divine Saviour, and the Priest-King, both on earth, and in heaven. Moreover, David, who, in Psalm CIX., wrote of the Priest-King, and the judge on the Last Day, and, who, in Psalm XXI., foretold facts about the suffering Messiah, easily discernible in Him, if truly occurring, expressly represented God as affirming in Psalm, II., 7, that the Christ is His Son by natural, divine filiation. Therefore, these selected Messianic Predictions flatly contradict the notion of a metaphorically divine, or a merely eschatological Messiah. They depict Him as the Divine Son of God, who became Messiah at His Incarnation, and who, during His sojourn on earth, and by His vicarious sufferings, founded His universal, spiritual Kingdom, which is here, as the Church Militant, and which is perfected in heaven, as the Church Triumphant. Hence, also, the proper interpretation of these prophecies eradicates that error about the royal Man-Messiah, which sprang

from the official teaching of the Temple, of the time of Jesus. Moreover, with these prophecies as the basis of further elucidation, it has been shown, as should be acknowledged by all orthodox Jews, and conservative Protestants, that the Divine Sonship is the underlying principle of correlation of all the Messianic Predictions in the Canon of Esdras.

The verification of the fulfillment of our selected prophecies, was made, and certified to, by eye-witnesses, who could know, and who did tell the strict truth. They were sane. They were slow to believe. But, having become satisfied that Jesus is "the Christ, the Son of God," they preached Jesus Crucified, despite torture, and martyrdom. They, and their contemporaries, who wrote under their supervision, have left records of the fulfillment in Jesus of the Messianic birth, public advent, divine prerogatives, deeds, teachings, mission, and violent death. They have also certified that other prophecies, outside of those selected, were fulfilled in Jesus, particularly the prophecy of His Resurrection. Thus, they justified the belief of the Apostolic Age, and of subsequent ages of Christianity, that Jesus is the Son of God, Incarnate as Messiah, and founder of the Roman, Catholic Church. Since the predictions of the sense-perceptible facts of the life of Jesus, the Messiah, were necessarily supernatural, and since they were integrally, and essentially connected with the announcements of the supra-sensible attributes of the Messiah, above all, of the Divine Sonship; their fulfillment in Jesus, the Messiah, necessarily implies in Him the Divine Sonship, the fundamental fact, and the essence of all the prophetic utterances about the Messiah. Moreover, after the fact, the writers of the New Testament, should be conceded, even by those, who deny their Inspiration, to have

had, at least, a special, and providential mission in conserving, and in propagating the "scientific" knowledge, and the belief in the divinity of Jehovah's Christ. Certainly, they were on a plane far higher than that of the ordinary praisers of the master of some school of religious thought.

Critics, like Harnack, or Loisy, are illogical. They claim to abide by the authentic declarations of Jesus, the truthful. But they start off from the postulates, as erroneous, as gratuitous, that the supernatural is impossible, and that the Incarnation is incredible. Thus, they have predetermined what they will accept as the authentic statements of Jesus about Himself, just as they have arbitrarily denied all His supernatural works. But they fly in the face of reason, by rejecting the scientific evidence of what Jesus both said, and did. Prescinding from the fact that the Gospels are the Word of God, they, nevertheless, stand as unimpeachable, historical works. Internal evidence, as well as unassailable, external testimony, uphold their historicity. But what puts them beyond all question, is the fact that they are part of the written archives of the uninterrupted, living, centralized organism, which produced, guards, and interprets them. Therefore, the least to be said, is that the Jesus of the Gospels, is the Jesus of history. But, Jesus of the Gospels, divinely attested, especially by supernatural works, proclaimed Himself the Messiah. Therefore, ipso facto, in virtue of the foregoing, He is the Incarnate Son of God. But, He not only declared Himself the Messiah, but also, both in general, and in particular, He applied to Himself the Messianic Predictions. He thus declared Himself the One Shepherd; the Redeemer from sin, who was to die for His flock; the founder of the Kingdom of God; "Ha-Adon" in this world, and, besides,

Judge on the Last Day. He pointed out the accomplishment in Himself of Isaias, XXXV., inasmuch as, under the Messianic titles of "Son of David," and "Son of Man," He was performing miracles. He told His enemies to search the Scriptures, from the Pentateuch onward, and, thus, to learn about His identity with the Messiah. After the Resurrection, He appeared to His own; and, beginning with the Law of Moses, He showed them how the Messianic utterances in the Scriptures were fulfilled in Himself. His final, solemn, formal declarations, before Caiphas, and before the Sanhedrim, are convincing, and conclusive in themselves alone. Their Messianic affirmation is as clear as the light of day. Nor, now, can it be claimed that any shadow darkens their real Messianic meaning.

Humanly speaking from the scientific standpoint, there was no need of direct, formal declarations of divinity from Jesus, independently, as it were, of the assertions of Messiahship. The One Person is Messiah, because He is the Incarnate Son of God, and, being the Eternal "Logos," He is, as predicted, and as affirmed by Himself, Incarnate as Messiah. Evidently, all His statements about Himself should be interpreted according to their mutual interdependence. It is as unfair, as it is unscientific, to endeavor to isolate certain of those statements, and, their authenticity not being logically disputable, to strive to explain away their respective, obvious meanings. To the confusion of the rationalistic critics, the Lord did utter direct, formal declarations of divinity in those very statements isolated for discussion, and attack. We have vindicated their traditionally accepted interpretations. They signify that Jesus is the God-Man, the "Logos" Incarnate. He is the Eternal Son, and, as such, Equal to the Father. There is One Divine Nature of Father, and

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Son. As the collation of St. John, III., 5 with X., 30, evinces, there is One Divine Nature of Father, Son, and Personal Holy Ghost. Thus, Jesus taught the Divine Trinity in Unity, Three Persons in One God, He being the Second Person. "And the Word was made flesh, and dwelt among us."

The self-revelation of Jesus was progressive. He, who knew all about Himself, permitted the meaning of the term, "Father," which He used from the beginning of His public ministry, and, even, previously, to gradually dawn upon His hearers. He did not, by any exercise of divine omnipotence, interfere with free will, and individual responsibility, either in His chosen ones, or in the "council of the malignant." At the appointed time, came the culmination, the supreme revelation under oath, in the most solemn, and public manner, and under the penalty of the Crucifixion. In fine, He left no opportunity to those so inclined to quibble over the abstract meanings of the wordings of His Divinity, and relations to the Father, and to the Holy Ghost, whom He sent, and whom the Father sent, and whom He sent from the Father. Just as the Father gave testimony of Him through the prophets, and through the supernatural works, which Jesus performed in the name of the Father, so also the Son gave testimony of Himself, and His testimony is true. For He spoke, and acted as God, Son of God, "Logos" Incarnate. He performed miracles in His own name. He exercised other divine prerogatives. We do not profess to understand the mystery of the Trinity, which Jesus taught. But He showed us that, while there is but one divine principle of operation "ad extra," nevertheless, certain absolute attributes, and operations, which are essentially common to the Trinity, may also be ascribed to One Divine Person in particular, for the purpose of clarifying the

Hypostatic Character of that Person. We do not profess to understand the mystery of the Incarnation. But we do profess to understand that the Incarnation, and the Trinity, while above reason's penetration into their intimate natures, are not opposed to reason's natural light. In conclusion, this is the gist of this whole work. Jesus, of the Messianic Predictions of the Old Testament, and of the Gospels of the New Testament, is the Son of God, the Second Person of the Trinity, in whom the Divine Nature and the Human Nature are hypostatically united.







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